

17 April 1754 J. W. 1. 6
MEDULLA BIBLIORUM,

THE

Marrow

OF THE

B I B L E,

OR,

A Logico-theological Analysis of
every several Book of the Holy Scri-
pture, together with so many English
Poems, Containing the *Κεφάλαια*,
or Contents of every several Chap-
ter in every such Book.

Whereunto is added a Chronological (Margi-
nal) Annotation of the times and seasons,
wherein divers acts and occurrences in the
Holy Scripture hapned.

Partly translated out of an *Ανώνυμος* Latine Authour,
and partly amplified and enlarged, for the benefit of
all those that desire a short and p'entful acquaintance
with the Oracles of God, very useful for all Christian
Families.

By *William Ainsworth*, *φίλο θεολόγος*, late Le-
cturer at *St. Peters, Chester*.

London, Printed for *George Calvert*, at the Half-Moon
in *Pauls Church-yard*. 1652. X

Wm. Leach.

Lib-in
Expying

Marque
of the
Ritbell



To the Right Worshipful
SAMUEL SUNDERLAND,
Esquire:

W. Ainsworth

Dedicates this Book, Intituled,
The Marrow of the BIBLE,
And wishes all the Comforts
Contained in it.

WORTHY SIR,

SO much of this
small Piece, as was
(Originally) in
Latine, was dedicated to

A 3

no

The Epistle Dedicatory.

no lesse a Personage then a Queen, viz. *Queen Elizabeth* of blessed memory, wherupon I am induced & moved to think, that you possibly will not disdain the same, with its Additions in English. I am the more confident in this particular, upon these two (very sufficient) grounds.

1. Your bountiful acceptance of my *Triplex Memoriale*, which being of as little worth as Bulk, was not worthy of such acceptance as it found with you.

2. The generous and chearful encouragement-

couragement (in the next place) which you have alwayes given me in this enterprise, which certainly had not been able to have looked upon the light, had not you put Spirit into your Servant, to travel of it to the Birth.

Sir, Now that it is by Gods Providence and your favour, so (incompleatly) finished, as it is: It layes it self at your feet, and acknowledges you for an eminent, though (poor) me for the next, and immediate cause of it self, and will wil-

The Epistle Dedicatory.

lingly beare no name but
yours. Only if you please
with as much chearfulnesse
to look upon it, as you did
to heare of it, when it was
but in the conception and
generation, you shall infi-
nitely in the first place de-
serve of me, and not a little
of many others, who by
your meanes do compasse
an help to bring them to a
speedy acquaintance with
the Scriptures

Sir, He that wrote the
short exemplar hereof in
Latine, undertook thus
much of it, that it would
make

The Epistle Dedicatory.

make a man both *bonum*
Textualem, & *bonum Theo-*
logum, a good Text-man
and a good Divine, and tru-
ly I confesse it would do so,
to those that were not con-
founded with his brevity,
but I am much more bold
to undertake it of this,
wherein I have indeavour-
ed more intelligiblenesse
and perspicuity. If any
man that savours the things
of God, read this book
without abundance of pro-
fit, let me bear the blame
for ever, for my ἁγία, ἁγία,
my impertinent and un-
profitable

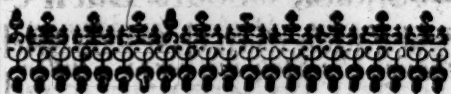
The Epistle Dedicatory.

profitable labours. But if every such man that sees and reads it be hereby enriched to God-ward, and to eternal life, I am sure you wil think you have encouraged me to good purpose, and rejoyce that you are an instrument of advancing not of darkning Knowledge, which will contract and concentre upon you the many Prayers of many People, besides

S I R,

Your Humble Servant, never
unfaithful, though
always unfortunate,
W. Ainsworth.

Febr. 17.
1651.



To the READER.

Gentle Reader,



Ngeli discunt Analyfi,
The Angels (they say)
learne by way of Ana-
lysis : and for ought I
know, it is the best way too for man
to learn; Ergo I have here presented
unto thee these few divine Analy-
ses for thy edification. If thou com-
plain of over-brevity in respect of
variety of matter; I answer, they
are long enough to acquaint thee
with the order of the Scriptures,
which is the most Sovereign means
for the attaining of Knowledge. Be-
sides, *brevitas est mater memoriæ,*
et si

The Epistle

etſi intelligentiæ noverca, Brevity is the Mother of Memory, though the Step-mother to Understanding, and ſo recompences in one thing what it wants in another. And indeed it is not to tell how that notions, though but raw at the firſt, cloſely laid up in the Memory, and again drawn out by the Reminiſcentia, or Remembrance, and repreſented to the Meditation, do wonderfully multiply and improve themſelves. But if thou canſt not learne ſo well by the Analyſis, here is a Syntheſis too, or a Collection, and putting of things together in the ſeveral Poëms I withal preſent thee; perhaps thou mayſt learn better by that. If thou canſt neither learn by Analytical nor Synthetical order, thy caſe is a great deal more lamentable, for

to the Reader.

for I suspect thee of a *σκληροκαρδία*,
and a reprobate sense.

If thou object against my Poë-
try, as too light for divine subjects
(as indeed there is nothing more
easie then to finde fault) ^a Moses,
^b Deborah and Barak, ^c Hanna,
^d David, ^e Solomon, ^f Isaiah, ^g Za-
chary and Elizabeth, ^h Old Sime-
on, and the Virgin ⁱ Mary, and
all that ever spake to God in Songs,
Numbers, and Poëtical Gratulati-
ons will awarrant and bear me out
in that. All soules and Genius-es
are not of a like temper, nor to be
wrought upon after the same man-
ner. Some are so harmoniously and
tunably set, ^k that they had rather
read one line of a divine Sonet or
Poëme, then an hundreth in a dull
and an heavy phrase, which though
it may edifie, yet it doth not ravish,
and

^a Ex. 15. 1.

^b Iudg. 5.

^c 1.

^d 1 Sam.

^e 2. 1.

^f Psal. per

totum.

^g Cant.

per totum.

^h Isa 26. 1.

ⁱ Luk. 1.

42, 68.

^k Luk. 2.

29.

ⁱ Luk 1.

46.

^k A verse

may finde

him who 2

Sermon

flies, and

turn de-

light into

a sacrifice.

Herb. in

Templ.

The Epistle

1 Cor. 9.
22.

and so hath a more imperfect work upon the Reader. Now in these Cases it is not amisse if a Minister imitate St. Paul in this thing, viz. in becoming al things to al men, that by all means he may gain some. This was my real intention in taking these paines; and I trust (through Gods blessing) my intention will not be frustrate.

If thou object unto me, building upon another mans foundation, (as indeed this was but a small Enchiridion when I first medled with it) it is so ordinary and so lawful, that it is more shame to upbraid it to another, then to be guilty of it: and thus (Gentle Reader) if thou wilt trouble me with no more objections, I shall trouble thee with no more apologies or answers; but humbly crave thy daily and importunate Prayers

to the Reader.

Prayers for me, that I may be a faithful Minister and Steward in the Lords house, that at last I may give up my account with joy and boldnesse, in that day when all the tribes of the earth shall mourn before the Lord, to whom I shall also ever pray for thee, and for the Israel of God. Mean time taking leave of thee with the Apostles *χαῖρε*, commonly translated, Farewel, I am

2 Cor. 13.
11.

The least of all Gods

August. 8.
1651.

Ministers

W. AINSWORTH.

1840

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THE
B I B L E
O P E N E D.

OR
A Logico-theological Analysis,
of the Book of
GENESIS, &c.



He Book of GENESIS
contains the Beginning.
2. Propagation. 3. Cor-
ruption. 4. Reparation
of the World,

1. The Beginning, *viz.*
in the first Creation, *ch. 1.*
2. The Propagation, *viz.* by the Marri-
age of *Adam* and *Eve* in *Eden*, *chap. 2.*

3. The corruption
1. By the evil of sin, 1. In our
first Parents, *chap. 3.* 2. In
their Posterity, and those ei-
ther ungodly, as *Cain*, his
sons and nephews, *chap. 4.*
or godly, as *Seth* and his ge-
neration

neration. *chap. 5.*

2. By the evill of punishment,
viz in the flood, whereof
we have the Cause, *chap. 6.*
the Effect; *chap. 7.* the De-
crease, *chap. 8.*

4. Reparation, by *Noah* and *Abraham*.

By *Noah* drunk and mocked, *chap. 9.*
his sons are first collected by their
Genealogies and Families, *chap. 10.*
and then dispersed by the confusi-
on of tongues, *chap. 11.*

By *Abraham*, of whom are reported
his internal goodnesse, and exter-
nal goods.

Towards God, whom he fol-
lowed in his peregrinati-
on, *chap. 12.*

Internal
goodness,

He sends away
with all his,
chap. 13.

Towards

Lot, whom

Redeems out of
captivity, *chap.*
14.

External goods, as Issue and Posterity

1. Promised, *chap. 15.*

2. Sought by his Concubine, *chap. 16.*

3. To be received by his wife, con-
cerning which thing he is confirm-
ed

1. Word, and Signs from God, chap. 17.
2. The testimony of Angels, who confirm the revelation of *Sodom's* burning, wherefore we have, 1. The prediction and deprecation, chap. 18. 2. The execution by the Angels, punishing, but delivering incestuous *Lot*, chap. 19. 3. The effects, as *Abraham's* going to *Gerar*, where his wife was first taken away, & then restored, chap. 20.
4. Actually given in his son *Isaac*, whose single life and marriage are both reported.

	His Nativity & the consequences thereof.	Sad, as the troubles of <i>Hagar</i> and <i>Ismael</i> . Joyful, as his <i>fare</i> with <i>Phicol</i> , chap. 21.
His single life, and therein	His immolation, and offering commanded first, and then forbidden, chap. 22.	
	His mourning for his mother dead and buried, chap. 23.	
His married life; and therein	The things that were prosperous, viz. a wife sought, prepared, and brought by a servant formerly sworn to that purpose, chap. 24.	

The things that were grievous, viz.
 1. The death of his father, after his
 second marriage and much issue, chap.
 25. 2. His fourfold peregrination,
 chap. 26. 3. His blinde old age, wher-
 upon there followed *Jacobs*, &c.

Jacobs { Incomparable Primogeniture. Sup-
 planting of *Esau*, which contra-
 cted *Esaus* hate, chap. 27. Flight
 to *Mesopotamia*, to *Laban*, chap.
 28. Where we have, 1. His Bi-
 gamy with two sisters. 2. His
 Polygamy, posterity and riches,
 chap. 29, 30. Return, 1. From
 whom, viz. *Laban* pursuing him.
 2. By what Countrey, viz. *Seir*,
 where *Esau* met him yet unpaci-
 fied, ch 32. but anon pacified, ch.
 33. And *Shechem* where we read
 of the slaughter of the Sheche-
 mites, by *Simeon* and *Levi*, ch. 34.
 3. To whom, viz. to his father
 in *Hebron*, where we have

{ A three-fold funeral, and mourning.
 chap. 35.

both { From the good fortune,
 and posterity of *Esau*,
 chap. 36.
 And his { The birth, and unhappy-
 comfort { happy life of his sonne
Joseph, chap. 37.

A digression concern- } Miserable
ing *Judah* } and
 } Offending, *chap. 38.*

} Imprisoned, *chap. 39.*
A regression } Delivered by the exposition
to *Joseph* } of the dreams of *Pharaohs*
 } servants, *chap. 40.* And of
 } *Pharaoh* himself concern-
 } ing famine to come, *ch. 41.*

Whence followed } His Brethren
the coming of } and
 } Father.

{ Without *Benjamin* first,
chap. 42.

{ His brethren } With *Benjamin* next, who
 } is brought to *Egypt*, *chap.*
 } 43. and brought back a-
 } gain, *chap. 44.*

{ His father, 1. Called to *Egypt*, *chap. 45.*
 } 2. Hastening thither, and welcomed,
 } *chap. 46.* 3. Remaining in *Goshen*, all
 } the rest of the land being oppressed
 } with famine, *chap. 47.* 4. Dying, where
 } we have

{ Blessing } Special, *chap. 48.*
 } General, *chap. 49.*

his } Funeral, & there *Josephs* mourn-
 } ing, kindeffe, to his brethren,
 } and death, *chap. 50.*

A POEME

Containing the *νεφελαια*, or Con-
tents of the several Chap-
ters in the Book of

Genesis.

An. Mundi

1.

1 **A** Chaos first, then light, heaven, earth are
fram'd
Skies, fish, birds; creeping things, beasts, Adam's
nam'd.

2 God rests, mans inchoation is repeated,
And Paradise describ'd, where man was seated,

3 The Serpents craft, man naked, Christ foreshown,
Eve breeds, both cloth'd with skins from Eden
thrown.

4 **Cain** kills, flees, builds, and then there spring from
Cain,

Lamech, and **Jabal**, **Jubal**, **Tubal-Cain**,
Old **Adam** begets **Seth** for **Abel** slain.

5 Here's **Adams** race, **Enoch** is one of them,
And so is * **Noah** next **Methusalem**.

6 God grieves he made the world, will drown it now,
Bids **Noah** make an Ark, and tels him how,
And what to save in't from an overthrow.

7 **Noah** invades the Ark, all creatures perish,
Save those old **Noah** did in's bosom cherish:

8 The floods decrease, one Raven, twice a Dove.

Discover,

987.
* *Bisio's*
que *Noa-*
chus in un-
dis, sic est
in Latino
exemplari.

1656.

GENESIS.

7

Discover, No. 6 brings to God above

A Sacrifice, which he accepts in love,

9 Things licenc'd, and forbidden see, i' th' skies

The Rainbowe is Gods figne, *Noah* drunk lies,

Cham mocks him, is accurs'd, so *Noah* dies,

10 Here's Noah's race, from whence at first did grow
All generations that the world overflow.

11 Babel's cashier'd, Sem born, Abram with's wife

Leave *Hr* for *Canaan*, Terah ends his life,

12 *Abram* believes, and offers, t' *Egypt* goes,
Where he, nor's wife quist well themselves disclose,
The King, till he restor'd her, 's plagu'd with woes.

13 *Abram* with *Lot* departs, they two contend,
Divide the land, *Lot* doth tow'rd *Sodom* wend,
But *Abram* for his part *Canaan*-ward bend.

14 They two overcome five Kings, he rescues Lot,
Payes Tythes to th' Priest, take the Kings gifts hee'l

15 A son's b. lighted him, Egypt's sore yoke (not,
After four hundred years, must sure be broke,

16 's wife gives him *Hagar*, she conceives with scorn,
She's banish'd, and recall'd, *Ishmael* is borne,

17 *Abram* is *Abraham*, Gods promise here
By Circumcision's seal'd, *Sarah* must beare,

18 He welcomes Angels, *Sarah* laughs and lies,
Abraham presents to God prayers, and cries,
 To turn away *Sodom's* hard destinies.

19 Two Angels blinde the Sodomites, the place
They burn, *Lots* wife in flight turns back her face.

The King of *Gerar* keeps her to his pain,
 All in his house are barren for this crime,
Abraham prays for them, gets his wife again.

1 Isaac borne circumcis'd, a feast, which tends
To Hagar's banishment, God comfort sends
Unto the maid. * *Abi: and Abraham friends.*

2 *Isaacs* oblation's hindred by the Lord,
Nahors line downward's next upon record,

3 Sarah's dead, Abraham laments her, buys
A grave of Ephron, where old Sarah lies.

At. Mudi;

1787.

2023.

2030.

2440.

2050.

* Abimelech.

2061.

2035.

B 4

24 Abri:-

- An. Mundi* 2088. 24 *Abrahams* true servant brings for's masters son,
From *Bethuel, Rebecca*, when that's done;
2113. 25 *Abraham* espouses *Keturah*, yet still
Isaac's his darling, give him all he will,
Esau his Birthright sells, and that was ill.
2140. 26 *Isaac* (as *Abraham* erst) owns not his wife,
The King's forbidden her, a Well breeds strife,
Esau a Bigamist, his mothers grief.
2185. 27 *Jacobs* disguise from *Esau* th' blessing gets,
Esau to kill him for this his heart sets,
Rebecca all she can, the project lets.
2205. 28 *Jacob* is warn'd by *Esau* not to take
A Canaanitish woman, he must go
To *Padan-Aram*, and there marriage make,
It is his mothers minde to have it so.
2213. 29 Two wives he got by's service fourteen yeers,
Lea and *Rachel*, *Lea* children bears
Apace, but *Jacob Rachel* more endears.
2220. 30 Both their bond-women now with *Jacob* lie,
And bring forth, *Leah* doth with *Mandrakes* gaine
From longing *Rachel*, *Jacobs* company,
The straked rods do all the young ones staine.
- 31 Away goes *Jacob*, *Laban* follows fast,
Warn'd not to hurt him, talks of stealth, at last
They make a mutual peace, when th' anger's past.
- 32 Returning he bribes *Esau* for his faults,
Wrestles with God, and overcomes, but halts;
- 33 *Esau* endears him, gifts hee'l not receive,
Jacob pretends for *Scir*, but doth deceive;
He goes another way, *Esau* takes leave.
- 34 For *Dinahs* rape here under fair pretence
Of Circumcision, store of blood is shed,
Simeon and *Levi* did it, but their sense
Was not old *Jacobs*, he abhor'd the deed.
- 35 His own house purg'd, he next to *Bethel* goes,
To offer, and receive the promise there,
Of *Reubens* incest he in season knows,
Buries Nurse, Wife, with his own father dear.
- 36 Read here of *Esaus* wives, and of his kinde,

Of <i>Anah</i> , that i' th' desert Mules did finde.	<i>An. Mundi</i>
37 <i>Joseph</i> his fathers love, and brethrens hate, Is thought by <i>Jacob</i> to be dead by fate.	
38 <i>Judah's</i> sons slain, bad <i>Onan</i> spills his seed, <i>Tamar</i> cheats <i>Judah</i> , <i>Zarah</i> with th' red threed.	2232.
39 <i>Joseph</i> is woo'd, 'cause he will not comply, His Mistresse makes him in a Dungeon lie,	2227.
40 There he expounds two dreams, <i>Pharaoh's</i> great feast, The Baker hang'd, the Butler was releast,	
41 He tells the King his dreams, <i>Manasse</i> , and <i>Ephraim</i> , his sons, a famine in the land.	2236.
42 His brethren come for corne, and are sent back, With each mans money, strangely put in's sack, Only till * <i>Ben</i> : come down, <i>Simcon</i> they lack;	2238.
43 <i>Jacob</i> sends down his sons, <i>Simcon's</i> set free, And <i>Joseph</i> feasts them all most liberally,	* <i>Benjamin</i>
44 His Cup's i' the youngest's sack, <i>Judah</i> would lie A pledge for him, <i>Joseph</i> doth that deny.	
45 His tears disclose him, he forgives them all, And down to <i>Egypt</i> doth his father call, Who goes with joy, with all his, great, and small,	2240.
46 God speeds them, <i>Joseph</i> meets them on the way, Brings them to <i>Goshen</i> , bade them there to stay,	
47 <i>Jacob</i> tells <i>Pharaoh</i> of his seed, and age, Gets <i>Rameses</i> with all its liberties, For the Priests land <i>Joseph</i> will not ingage, Swears where to bury <i>Jacob</i> when he dies.	2255.
48 Presents his two sons to his dying father, Who of the two prefers the younger rather,	2280.
49 <i>Jacob</i> foretells his sons their destinies, And after that prediction shortly dies,	2300.
50 They bury him with tears, <i>Joseph</i> forgives, Swears them about his bones, while he yet lives.	2310.

A Logico-theological Analysis,
of the Book of

Exodus:

THe Book of *Exodus* speaks of the people of God in a threefold estate, viz. 1. Before their departure out of *Egypt*. 2. At their departure out of *Egypt*. 3. At their entrance into the Wilderness.

1. Before their departure out of *Egypt*, Where are observed, 1. Their servitude, chap. 1. 2. Their deliverance,

By *Moses*, of whom we read his Nativity, education, banishment, marriage, and lastly his Embassy, which is 1. Commanded, see by whom, where, when, chap. 3. 2. Undertaken, and the impediments of it removed; chap. 4. 3. Undergone, though with small successe, chap. 5. 4. Repeated a gain, with the Genealogy and calling of *Moses*, chap. 6.

By divers plagues from God, as waters turned to blood, chap. 7. Meat pestered

pestered with frogs, bodies with lice and fleas, *chap. 8.* Cattel with pestilence and hail, *chap. 9.* Fruits with Locusts, the land with three dayes darknesse, *chap. 10.* And the death of the first-born,

First threatned, *chap. 11.*
Then executed, where we read both of the slaine, *chap. 12.* and the preserved, whereupon followed, The law of the Passeover, and the law of the Consecration of the first-born.

2. At their departure out of *Egypt*, where we have, 1. The manner how they were brought through the red-sea, wherein their enemies were drowned, *chap. 14.* 2. The effects they brought forth being so delivered, how they partly sung Praises to God, and partly murmur'd because of the bitterness of the waters, *chap. 15.*

3. At their entrance into the Wilderness, where we finde, the impediments and adjuncts of their peregrination.

The Impediments, both General, lying upon all people, because of the want of meat, *chap. 16.* and drink, *chap. 17.*

Special, for *Moses* in particular was overburdened with the charge of so

to great a people, chap. 18.

The adjuncts of their peregrination, were two, viz. *Noiusdola* & *aux-jamysla*.

- (1) *Noiusdola*, or the promulgation of the Law, and preparation of the people, chap. 19. whereof we have the summe, or substance in the Decalogue, chap. 20. The special explication thereof, both in respect

Things judicial, concerning servitude, man slaughter, man-stealing, &c. chap. 21.

of Things Levitical, concerning the first-borne, chap. 22. and the feasts of first-fruits and tenths, chap. 23.

The confirmation thereof by a Covenant betwixt God and the people, chap. 23.

- (2) *Exavomysla*, or the building of the Tabernacle; where the building thereof is commanded, hindered, began, and finished.

Commanded, both for Matter; where it is shewed, what, and what kind of things must be provided, and whence, chap. 25.

Forme; which belongs either to the things of the Tabernacle, as the *Sanctum Sanctorum*, and the parts and adjuncts thereof, chap. 26. The Gallery and

and the adjuncts thereof, *chap. 27.*

Or the persons of the Priests, their habits and garments, *chap. 28.* Their Ordination and Consecration, *chap.*

29. Their Office, and the instruments of its execution, *chap. 30.*

The efficient cause, as the labourers, and the overseers of the work, *chap. 31.*

Hindered by the Idolatry of the golden Calfe,

Committed, *chap. 32.*

which is

Punishment, *cb. 33.*
The breaking and
renewing of the
Tables, *chap. 34.*

Reform-
ed by

Begun, both in respect of the matter, commanded by *Moses*, and brought by the people, *chap. 35.* and in respect of the forme, both for the parts and adjuncts of the Tabernacle, *chap. 36, 37.* And for the parts and adjuncts of the Gallery, *chap. 38.* And for the garments of the Priests, *chap. 39.*

Finished, *chap. 40.*

A P O E M E.

Containing the *νεφελαια*, or Con-
tents of the several Chap-
ters in the Book of
EXODUS.

An. Mundi

2313.

2316.

2360.

2373.

2413.

2453.

- 1 IN Egypt Jacobs seed did spread amaine,
Untill another Pharaoh came to th' Crowne,
That did their growing, and increase restrain,
Bidding t'oppress the old, the young to drown:
2 Moses is hid i' th' flags, cane up, maintain'd,
Banish'd, and married, Israel audience gain'd,
From God Almighty, to whom they complain'd,
3 Moses confirm'd by th' fiery bush, nor spent,
With promises, and blessings: Egypt's sent,
4 God gave three signes of this, the leprous hand,
The changed rod, the water turn'd to blood,
To show that Moses must at Gods command,
With Aaron go to work the captives good.
5 Dismission is requir'd, Pharaoh denies,
Doubles their burdens, and the peoples cries
To Moses, his to God, who never lies:
6 But by his name *Jehova* proves his word,
Though th' people still beloeve not, yet behold
Moses is sent again to Egypt's Lord,
in Israels case, whose chieftains here are told.
7 The Grandee goes to Pharaoh, at command,
Makes his rod Serpent, water blood o' th' land,
8 Frogs, Wormes and flies are sent, but all in vain:
Pharaoh bids go, but takes his word again.
9 The murrain beasts consumes, boyls men confound,
It hails, it thunders, and fire runs o' th' ground,
10 The filthy Locusts spoil plants, herbs and fruits,

Thick

- Thick darknesse, with their words of darknesse suits.
 11 God saies *Israel* shall go, there's one plague more
 Threatned, the death o' th' first-born, that goes fore,
 12 His own untoucht the Paschal blood preserves,
 Sprinkled upon their gates, when that is done,
 The first-born die indeed, God none reserves,
 Whence *Pharaoh* bids the *Israelites* be gone.
 13 Of man and beast, the first-born are Gods right,
 Who guides with cloud by day, with fire by night.
 14 *Pharaoh* pursues, but *Isr'el* through th' sea goes,
 Where *Pharaoh* life, and all things else doth lose,
 15 A Song for *Pharaoh's* drowning as 'tis meet,
 Next *Moses* makes the bitter waters sweet.
 16 The People murmur, Manna and Quails fall,
 The Sabbath's fix'd, that day no Mann' at all,
 17 At *Israels* Cry the rock flows, *Moses* rod
 Doth that, *Amalek* he kills, offers to God:
 18 *Jethro* full glad at *Isr'els* safe return,
 Tells *Moses* how to rule, doth offerings burn.
 19 To *Sinai* *Israel* comes, God doth appear
 In fire, and thunder unto *Moses* there.
 20 The law is giv'n, all *Isr'el* is amaz'd.
Moses comes neer, by him an altar's rais'd.
 21 Servants must not by Gods law be abus'd,
 No murder must be done, no cursing us'd.
 22 No thefts, cheats, rapes, witches, false gods must be,
 Widowes, nor Strangers wrong'd, to dignity
 Honour is due, the first-fruits, and first-borne
 Are Gods, they may not eat what's rudely torne.
 23 Slander, false-witnesse, Justice, Charity,
 The yeer of rest, Sabbath, Idolatry,
 Three Feasts i' th' year, a blessing to the good,
 Are the scope here, with more that's understood,
 24 *Moses* God singles out, calls up to th' Mount,
 He staves there fourty dayes by just account,
 25 Here's gold, silk, goats-hair, brought in at a word,
 To build a Tabernacle to the Lord,
 The forme of th' Ark, the Mercy-seat's here told,
 The Table, and the Candlestick of gold.

An. Mndi

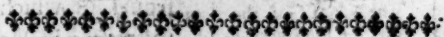
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Of the recovery of the day of his recovery

* The Latine Version saith, Moises face was horned, mistaking the word, for of the Hebrew *Karan*, which is to shine or cast forth glorious beams, the name *Keren* or horn is derived, in which sense the Latine translated it here, and gave occasion to the ignorant to paint Moises face with two hornes like an Oxe, whereby this glorious mystery hath been obscured and turned to a fable,

for the glory of Moises face signified the glory of the Law which he preached, 2 Cor. 3. 7. Ainsw. in locum. * 2454.

- 26 The worke's attempted now, and every thing
Pertaining to it, thither they must bring
The Ark of God, the room where it was plac'd,
Sanctum Sanctorum call'd, Gods presence grac'd,
27 'Bout Altar, Caldron, Court, the Networks, and
All kind of Vessels, God gives strict command.
28 Aaron and's Sons, what garments they shall weare,
The Ephod, Brest-plate, Urim, fall in here;
29 The Consecration, and the daily Vowes,
What portion to the Priest the Lord allowes.
30 Th' anointing oile of Aaron and his seed,
The Incense, Altar, Laver, Perfume, read.
31 Bezaliel and Aboliab are put
For th' Tabernacles use to carve, and cut,
The Sabbath is commanded, as before,
Moses receives two Tables and no more.
32 Is'el will have a Calfe, which Aaron makes,
Excuses it, death follows these mistakes.
33 Moses would see God, God his back doth give,
For Moses could not see his face, and live.
34 Moses renews the Tables, his face * shin'd,
He hides it, lest the peoples eyes it blinde.
35 Sabbath and Carvers mention'd here again,
The people bring their Presents in amain,
With the new Tabernacle they are so tane,
36 They contribute with such a bounteous hand,
That Moses doth their bounty countermand.
37 Bezaliel makes the Ark, Cherubs, Crown, Table,
Vessels and Incense-Altar, he was able,
38 The Altar, Laver, Court, by h'm are made,
The Peoples offerings on an heap are laid,
39 Aarons both robes, and Crown Moses approves,
Doth all things as God bids, whom his soul loves.
40 The Tabernacle rear'd, anointed, and
The Priest with's Sons anointed by command.
A cloud from God did shroud it in day-light,
And fire did rest upon it * all the night.



A Logico-theological Analysis,
of the Book of

Leviticus.

L *Eviticus* contains in it two parts, the first wherof treats of the kindes, lawes, Ministers and effects of sacrifice, the second is a Conclusion, containing matter of exhortation, estimation, redemption, &c

The first part treats of the kindes, laws, Ministers and effects of sacrifice.

<p>The kindes in respect of the mat- ter</p>	<p>where- of they are made, as</p>	<p>Animate creatures, as beasts and birds, of whom the Holo- caust and burnt-of- fering is made, <i>chap. 1.</i> Inanimate, as floure and fruits, whereof the Minha is made, <i>chap. 2.</i></p>
		<p>C About</p>

About
w^{ch} they
are con-
versant,
or used,
as

Blessings received
from God, which
cause the Eucha-
ristical and gra-
tulatory sacrific-
es, *chap. 3.*

Sins committed by
men, as igno-
rances, *chap. 4.*
and negligences,
chap. 5.

Laws both con-
cerning

The burnt-offering,
chap. 6.

The Eucharistical of-
ferings.

Ministers, *viz.*
the Levitical
Priests. See
their

Consecration, *chap. 8.*

Oblation, *chap. 9.*

Errours } of older Priests.
 } of younger
 } Priests, *chap. 10.*

Effects, *viz.* The Purification of un-
cleanness

External, and that either of one Per-
son only, whether it proceed from
the eating or touching of unclean
things, *chap. 11.* from child-bearing,
chap. 12. from the leprosie of bodies,
chap. 13. or houses, *chap. 14.* from or-
dinary

dinary, or extraordinary fluxes, *chap. 15.* 2. Or of the whole Church, whereof we have the expiation, *chap. 16.* and abstinence from blood commanded, *chap. 17.*

Internal, and that either Oeconomical, where we read of the degrees of consanguinity and affinity, *chap. 18.* or Political, concerning Subjects, *chap. 19.* or Magistrates in punishing, *chap. 20.* or Ecclesiastical.

Concerning	{	Persons, <i>viz.</i> Priests, their purity, honour and quality, <i>cap. 21.</i>												
		Things, <i>viz.</i> Sacrifices, who may feed upon, and who not, of what sort they should be, and how offered, <i>chap. 22.</i>												
		Times, as the Feasts of												
		<table border="0"> <tr> <td rowspan="2">{</td> <td>dayes</td> <td>{</td> <td>Yeerly, <i>chap. 23.</i></td> </tr> <tr> <td></td> <td>{</td> <td>Daily, <i>chap. 24.</i></td> </tr> <tr> <td rowspan="2">{</td> <td>yeeres</td> <td>{</td> <td>The seventh,</td> </tr> <tr> <td></td> <td>{</td> <td>The fiftieth, <i>chap. 25.</i></td> </tr> </table>	{	dayes	{	Yeerly, <i>chap. 23.</i>		{	Daily, <i>chap. 24.</i>	{	yeeres	{	The seventh,	
{	dayes	{		Yeerly, <i>chap. 23.</i>										
		{	Daily, <i>chap. 24.</i>											
{	yeeres	{	The seventh,											
		{	The fiftieth, <i>chap. 25.</i>											

The second part of *Leviticus* is a Conclusion, containing an exhortation to observe the preceding Precepts, *ch. 26.* together with

The estimation and Redemption	{	Of Vowes,
		First-born,
		Tithes. <i>chap. 27.</i>

A POEME.

Containing the κεφάλαια, or Contents of the several Chapters in the Book of
LEVITICUS.

An. Mundi
2454.

- 1 **O**f eh' herd, flock, fowls, what Holocausts content,
How offered, with what rites, we here resent.
- 2 Meat-offerings bak'd, or fry'd to God are deare,
If salted, so are first-fruits yet i th' eare.
- 3 Peace-offerings out of th' herd, or flock must rise,
The law for these is here before our eyes.
- 4 Next offerings for the sins of ignorance,
Of Prielt, Prince, People with each circumstance.
- 5 The trespass-offering for the man that swears,
And he that tells not when an Oath he hears,
Is sacrilegious, unclean, ignorant,
In what he sinn'd, with offerings must recant,
Of Rammes, or Lambs, or Doves, or floure refin'd,
As severall sins at severall mulcts are fin'd.
- 6 By law the man that sins of knowledge brings
His trespass-offering, for meat-offerings,
For Consecration-offerings, offerings fir'd,
Offerings for sin, see what by God's requir'd.
- 7 Offerings of trespass, peace, thanks, vow, freewill,
Order'd by law, blood is forbidden still.
- 8 The hallowed Ramme, sin-offering, burnt-oblation,
The time, and place of *Aarons* Consecration,
- 9 *Aarons* first-offerings for himself, and all
The blessed Camp, on them Gods fire doth fall,
- 10 *Nabal*, and *Abihu* made a sad end,

For

For the strange fire they did to God commend.
Priests to drink wine is grievously t'offend:

An. Mend;

- 11 Distinction's here of meats, some are so clean,
They may be eaten, other are unclean.
- 12 Childe-bearing women purified, but how
And with what offerings, is reported now.
- 13 The Priest must view in case of leprosie,
The signes are divers of that malady.
- 14 The law o'th'leper teaches what to do,
How t'expiate the sin, and sicknesse too,
- 15 The rites of cleansing unclean issues next,
Are the apparent subject of this text.
- 16 The High Priests offering for his sin here note,
And the relation of th'escaping goate,
- 17 Upon the altar blood may sprinkled be,
Eate it they may not upon pain to die.
- 18 Unlawful Contracts, and Conjunctions fall
Unto this Chapter, God condemns them all,
- 19 Here divers weighty laws repeated are,
To help the memory, and increase the care.
- 20 'Gainst *Moloch's* servants, wizzards, those that curse
Their natural Parents, Gods law stands in force.
- 21 A Priest his beard in mourning may not shave,
A wife that is no Virgin may not have,
A blemish'd Person may not Priesthood crave.
- 22 Priests, if polluted, must abstain from holy
Both things and acts, else God will judge their folly.
- 23 With sundry Feasts here is th'Attonement-day,
Of all these God to *Moses* much doth say.
- 24 Of lampes, and cakes, *Ben-Shelomith* blasphemies,
'Gainst that, murder, and damage God exclaimes.
- 25 Each seventh year a Sabbath God doth call,
Each fiftieth year a Jubile doth fall.
- 26 Who keep the law with blessings shall be crown'd,
Who break the law God will in wrath confound.
- 27 Vow'd things are Gods, redeem them no man may,
The tithes must not be chang'd, them men must pay.

A Logico-theological Analysis,
of the Book of

Numbers.

THE book of *Numbers* contains the numbring and marching of the Armies of *Israel*.

1. The numbring both of Souldiers and Captains.

Souldi-
ers both

Lay-Souldiers, their List is,
chap. 1. and their encamp-
ing, *chap. 2.*

Ecclesiastical Souldiers; where
we have their vocation,
substitution into the place
of the first-born, Redemp-
tion, *chap. 3.* and Ministry,
viz. in cleansing and
purifying the Host,

Generally, all the unclean,
whether really guilty, or
suspected, *chap. 5.*

Specially, the Nazarites,
whose laws are, *chap. 6.*

Captains

Captains
both

Politick, or Lay-Captains, they offer magnificently, *chap. 7.*

Ecclesiastical, or Clergy-Captains, their daily office was about the lamps, and Consecration of the Levites, *chap. 8.* their solemn and extraordinary office was about the Pass, and marchings of the Army, *chap. 9.*

2. The marching or Progresse of the Army, commanded, hindered, furthered, repeated, and finished.

Commanded by whom, how, with what Colours and Captains, *chap. 10.*

Hindred by divers impediments,

Domestical, as 1. Want of Provision, whence proceeded the murmuring and punishment of the People, *chap. 11.* 2. The opposition of *Miriam* and *Aaron*, *chap. 12.* 3. A sedition, whereof see the occasion, which was the terrible report of the Spies, *chap. 13.* the punishment, *chap. 14.* the consequences, *viz.* divers lawes, and the execution of the Sabbath-breaker, *chap. 15.* 4. The Conspiracy of *Corah*, *Dathan* and *Abiram*, the punishment whereof being begun, both against

ring-leaders, *chap. 16.* and followers, was staid by *Aaron*, see his Election by a rod, *chap. 17.* his pay and maintenance, *chap. 18.* His office to cleanse by the water of separation, *chap. 19.*

Forensical, by the

Edomites, amplified by want of water, and *Aarons* death, *chap. 20.*

Canaanites, amplified by fiery Serpents, *chap. 21.*

Moabites, who fought partly

Authour and Minister,

CurSES, *chap. 22.*

by } see their } Vain attempt, both upon
 } } *Pisgab* and *Peor*, *chap.*
 } } 23. and 21.

Enticements and lusts, *chap. 24.*

Furthered by a second Muster, made by *Moses* and *Elcazar*; Generally, where we have the List of the new Army, *chap. 26.* Specially, in respect of Captain, *Joshua* succeeding *Moses*, *chap. 27.* And Souldiers, both

Clergy-Souldiers, to whom are given laws for sacrificing in the former and later Feasts of the year, *chap. 28.* and 29. and vowing, *chap. 30.*

Politick or Lay-Souldiers, their first service was to subdue the Midianites, *ch. 31.* and their auxiliary forces were out of the tribes of *Gad* and *Reuben*, *ch. 32.* Re-

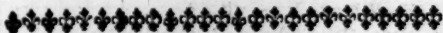
Repeated, and briefly comprehended,
chap. 33.

Finished, and ended, with the division
of *Canaan*, which is described,

Generally, how and to whom it must
be distributed, *chap. 34.*

Habitations are to be assigned
to the Levites, *chap. 35.*

Specially, where Possessions given to every
tribe by lot, are not to be
alienated by marriage,
chap. 36.



A P O E M E

Containing the κεφάλαια, or Con-
tents of the several Chapters
in the Book of
NUMBERS.

While *Moses* men, and warlike feats here sings,
Levi's exempted, follows holy things.

- 2 The martial order of their tents here see,
Standards with th' ensignes of their Pedigree;
- 3 The Pedigree of *Levi's* here at large,
Th' first-born are quitted, since the *Levites* charge,
To be Gods lot, which erewhile did so long
To the first-born of every house belong,
- 4 The *Levites* have their several tasks assign'd,

By

An. Mundi

2454.

An. Mundi

- By *Moses*, but according to Gods minde ;
 5 Lepers, and others expell'd for pollution.
 Jealousie try'd; for wrongs just restitution.
 6 The law of *Nazarites*, how first they came,
 The People must be blessed in Gods name.
 7 The Princes offerings, when they saw complear,
 The Tabernacle, Arke, and Mercy-seat.
 8 How lamps are lighted, Levites have their grace,
 When first they enter, when they leave their place,
 Fifty from five, and twenty ends their race.
 9 The Pasch the Lord commands, a cloud doth guide
Israel, whom God doth guard on every side.
 10 The silver trumpets, and their use, they move
 From *Sinai*, and *Hobab* they do prove,
 Who will not do them now an act of love,
 But go his way, next we their words should mark,
 When they took up, when they set down the arke.
 11 Manna rain'd, loath'd, the seventy Elders, all
 T'assist old *Moses*, Quails from heaven fall.
 12 *Miriam*'s a Leper, *Moses* prays, and she
 Is upon that freed from her malady.
 13 The Spies search *Canaan*, all of them dissuade it,
 Only one *Caleb* bids, go and invade it:
 14 The people murmur at the spies report,
Jehova in his wrath doth plague them for't.
 15 Gives order for his offerings, and doth say
 2465. The man must die that brake the Sabbath-day.
 2467. 16 *Corah* with's sect, for murmuring th'earth doth
 swallow:
 The plague kills thousands, *Aaron* th'rest doth
 hallow.
 17 *Moses* doth write the tribes names on their rods,
 2470. *Aarons* rod buds, to shew that he is Gods.
 18 The Priests and Levites portion, and their charge,
 With the heave-offering, is here spoke at large.
 19 The Separation-water, heifers red
 Are offer'd, none must touch a man that's dead,
 2490. 20 *Aaron* and *Miriam* die, the rock flows, and
Edom expells the *Israelites* his land,

- 21 *Arad* cashier'd, the stung are healed all,
By th' Brazen Serpent, *Og* and *Sihon* fall.
- 22 The way of *Balaams* Asse, the Angel breaks,
Balaam doth beat the Asse, the Asse then speaks.
- 23 With gifts, and with seven Altars *Balack* would
Get *Balaam* curse the people, if he could;
- 24 But *Balaam* blesses, (that was thought a crime)
And doth foretel Christs coming in his time.
- 25 *Israel* doth idolize, and whore, two die
In Copulation, *Phineas* blest thereby.
- 26 *Israel* is numbred, but of all the rout,
Caleb, and *Joshua* only God picks out.
- 27 *Zelophechads* daughters heard, *Moses* is dead,
Joshua forthwith succeeds in *Moses* stead.
- 28 Offerings are here appointed, whether they
Concern Pasch, first-fruits, or the Sabbath-day.
- 29 The feast of Trumpets, and a solemn Fast,
Read here, the Feast of Tabernacles last. (bear,
30. Mens, Maids, Wives, Widows vows, what force they
Or theirs that are divorc'd, is rendred here.
- 31 *Midian* spoil'd, *Balaam* dead, *Moses* doth grieve,
That any men their women should relieve.
- 32 *Reuben* and *Gad*, and half-*Manasse* crave
King *Og* and *Sihons* land, and it they have.
- 33 The many journeys of the Israelites,
That *Canaan* must be spoil'd, *Moses* recites.
- 34 The Borders of the Countrey round about,
Their names that do divide, and set it out.
- 35 Of eight and fourty Levites Cities, three
Twice told, God sayes must refuge Cities be,
The lawes of murther following, Come and see.
- 36 *Zelophechads* daughters, and all women kind
Marry to their own tribe, so is Gods minde.

A Logico-theological Analysis,
of the Book of

Deuteron:

THE Book of *Deuteronomy* contains
three parts, viz.

A Prologue, a Narration, and an Epi-
logue.

I. A Prologue to draw the benevolence
and attention of the People.

Benevolence, from the benefits con-
ferred upon them by *Moses*

In time	{	Of	{	The Constitution of the
		Peace,		Common-wealth.
		as		The sending forth of the
				Spies, <i>chap. 1.</i>
	{	Of	{	In general, as their pas-
War,		sing by the <i>Edomites</i> ,		
either		<i>Moabites</i> , <i>Ammonites</i> ,		
				<i>chap. 2.</i>
				In special, as their victory
				over <i>Og</i> , and the distri-
				bution of his King-
				dome, <i>chap. 3.</i>

Attention

Deuteronomy willow by

Attention from the Author, Utility; Majesty, and wonderful Promulgation of the law, *chap. 4.*

II. A Narration, setting forth a rule of holy life.

Universal, as it is contained in the Decalogue, which is repeated, *chap. 5.*

Particular, which handles

* The Principles of the Decalogue concerning the love of God, whereunto are opposed, 1. A forgetting of God, through abundance of wealth, where they are taught an art of memory, *chap. 6.* 2. A Civil and Conjugal Society with the wicked, *chap. 7.* 3. Ingratitude through the Oblivion of Gods merits, *chap. 8.* 4. High-mindedness, which he checks with a Commemoration of their rebellions, *chap. 9.* and his own benefits, *chap. 10.* whereupon follows a Conclusion, exhorting to the service of God, *chap. 11.*

* The things issuing and flowing from those Principles, which do after a special manner contain the Worship of God, in respect

¶ The place and manner of worshipping God, where and how, *chap. 12.*

of { Persons seducing from sound doctrine, *chap. 13.* or living according to legal rites, *chap. 14.*

Time

Time, considered either Politickly,
as the seventh yeeres Priviledges,
chap. 15. Or Ecclesiastically, as
the solemn Feasts, *chap. 16.*

They contain also the estate of men,
whether

Superiours, and those either Politick, as
the chief Magistrate, and the King,
chap. 17. Or Ecclesiastical, as Levites
and false Prophets. Or

Any Persons whatsoever, for the inform-
ing of the irascible, appetitive, and ra-
tional part of the soule.

Irascible, hence murther.

By a known Authour, either out of
time of warre, as chance-Medley,
where we read of Refuge-Cities,
and their bounds, *chap. 19.* and of
Witnesses. Or in time of warre, as
in battels and siedges, *chap. 20.*

By an unknown Authour, see the ex-
piation of it, *chap. 21.*

Appetitive, whence jealousy, adultery,
incest, *chap. 22.*

Rational, in actions.

Publick, as what persons are unfit for
Magistracy, where read of Unclean-
nesse, Usury, Vowing, relieving of
the poor, *chap. 23.*

Private, and those either of particular
Persons, as the lawes of Divorce,
Neogamy, Pledges, *chap. 24.* Or
of

of many amongst many, and those either Politick, as Judgements, Polygamy of brethren, Weights, and Wares, *chap. 25.* Or Ecclesiastical as first-fruits, and tithes, *chap. 26.*

III. An Epilogue, Partly

Hortatory ; 1. To the observation of the law, from the profit of obedience, and the disprofit of disobedience, in respect of blessings and curses, generally pronounced, and particularly instanced, *chap. 28.* From the honesty and justice of obedience, because of the Covenant they made in *Horeb*, *chap. 29.* 2. To repentance, all pretences being removed, *chap. 30.*

Historical, concerning the death of *Moses*; whereof we have

the { Antecedents, *viz.* the deeds of *Moses*, his Resignation in particular, *chap. 21.* and his words consisting of a Swan-like Song, *chap. 32.* and the Benediction of the tribes, *chap. 33.*
Consequents, *viz.* His Burial, Obsequies, and Successour, *ch. 34.*



A P O E M E

Containing the κεφάλαια, or Con-
tents of the several Chap-
ters in the Book of
DEUTERONOMY.

An-Mundi
2492.

1. **M**oses repeats Gods promise, next doth tell
How th'people for their unbelief and lewd-
nesse fell.
- 2 'Gainst Moab, Edom, Ammon; nought is done,
As yet, only King Sihons countrey's wonne,
- 3 And so is Ogrs, these lands doth Moses give
To two tribes and an half, Moses doth live
To see, nor enter into th'promis'd land,
God hath so sworn, his divine oath must stand.
- 4 On that side Jordan were three Cities nam'd,
For Refuge-Cities, Idols still are damn'd.
- 5 The Law's repeated, which when 'twas first said,
The people trembled, and were sore afraid,
To act with God for them Moses they pray'd.
- 6 The end o' th' laws obedience, that the Nation
Might serve God, that's here urg'd by exhortation.
- 7 Gods holy people must by no means mingle
With Idol-Nations, they must keep them single,
- 8 Another exhortation t'obey's prest,
From Gods great merits, which are here confest.
- 9 Their own good merits Moses doth expōse,
Relates their many sins against their God.
- 10 The broken Tables Moses must repair,
T'obey their God must be the Peoples care.
- 11 Gods great works for them should not make them
worle,
On Gerizim they must blesse, on Ebal curse.

- 12 God forbids blood, and idols, holy Vowes
The place must suit, Childe-offering disallows.
- 13 Persons, or Cities that to idols draw,
Though ne'er so dear, must perish by Gods law.
- 14 Themselves by shaving they may not disguise,
For lawfull meates here's rules that may suffice,
Concerning tithes see how Gods mandate lies.
- 15 The seventh yeares release must not prevent
Lending, or giving, that's not its intent.
- 16 The Feast of Tabernacles, of Pasch, of we eks,
Each man to's power must offer at them all,
The Judge is censur'd that for lucre seeks,
'Gainst groves and images Gods word doth fall.
- 17 'Gainst Idol-worship, impure offerings, and
What a Kings duty is, God doth command.
- 18 Priests, Levites portion, witches must not be.
The Christ must come, the Pseudo-Prophet die,
- 19 The Refuge-Cities Priviledge, see here
How many must in trials witnesse bear,
The doom of the false witnesse each man fear.
- 20 Militia-rules, who must fight, who forbear,
The bearing trees why spar'd, the reason here.
- 21 Howt' expiate unknown murder, the first-born
Private respects must no way disinherit.
An hanged man must not hang till the morne,
A stubborn Son doth stoning justly merit.
- 22 Humanity is urg'd, mixt garments blam'd,
Who slanders his own wife must be reclaim'd,
By punishment and fine, adultery, rape,
Nor fornication can Gods law escape.
- 23 For Persons shut out of the Congregation,
For runnagate servants, see the law o'th' nation.
- 24 Of Divorce, Pledges, Man-stealth, Leprosie,
Of Servants Pay, Justice, Humanity.
- 25 Correcting stripes, fourty must not exceed.
The Oxe must not be muzl'd treading corne,
Seed must be rais'd unto a brother dead.
Womens immodesty cannot be borne.
God unjust weights abhorres, Amalek is granted,

An. Mundi

A prey to *Israel*, when they once are planted.26 Who offer tithes, and first-fruits. must confesse,
And pray, but how the formes do here expresse.27 Th'law must be writ on stones, the tribes by count
Must blesse, and curse from this, & th'other Mount,
The Blessers on Mount *Geriſim* must stand,
Cursers on *Ebal* by divine command.28 Particular blessings for the good reserv'd,
And for the bad, the plagues they have deserv'd.29 Gods works they've leen should make them do
Gods will:

Of secret things God only hath the skill.

30 'Tis well for th'penitent, the law is cleare,
Death and life's in their choice, as may appear.31 *Moses* doth chear the people, then doth read
Lectures to *Joshua*, who must next succeed,
Bequeathes the Law-book to the Levites care,
Protests to th'Elders, what they and th'rest are.32 Mercy, and Judgement *Moses* now doth sing,
To true repentance that he may them bring,
This done, up to Mount *Nebo* he must go,
See *Canaan*, and so die, will he or no.33 Gods Majesty, the blessing of the tribes,
With *Israels* glory *Moses* here describes,

2492.

34 *Moses* sees, dies, is bury'd, God knows where,
His Age, and Funeral, Mourning, conclude here.

A Logico-theological Analysis,
of the Book of

Joshua.

THis Book contains the life and death
of *Joshua*.

I. His life, viz. the things that he did
both in Warre, and in Peace.

In Warre, where are considerable
Vocation, and calling to the Go-
vernment, chap. 1.

Preparation, by the sending of the
Spies, chap. 2. Passage over
Jordan, chap. 3. and the resto-
ring of Circumcision, chap. 4.
and the Passeover, chap. 5.

His

Administration, reported by parti-
culars against *Jericho*, chap. 6.
and 7. *AI*, chap. 8. *Gibeonites*,
chap. 9. *Amorites*, chap. 10. and
the rest of the *Canaanites*, chap.
11. and again briefly repeated,
chap. 12.

In Peace, where we have the Peaceful
acts of *Joshua*, viz. His distribution

of the land of *Canaan*, where is to be considered,

{ What were the limits and bounds of the Division, *chap. 13.*

Who did divide it, and how he did it, *chap. 14.*

To whom, *viz.* to the children of *Israel*, as *Judah*, *chap. 15.* *E-*

phtaim, *chap. 16.* *Manasseh*, *chap. 17.* *Benjamin*, *chap. 18.*

Six other tribes, as also to *Joshua* and his family, *chap. 19.* Refuge-

Cities were appointed to fugitives, *chap. 20.* and Cities to the

Levites, *chap. 21.*

His sending away of the Trans-Jordaints, *chap. 22.*

His Assembly or Court holden in *Shechem*, *chap. 23.*

II. His death, *chap. 24.*



A POEME

Containing the κεφάλαια, or Con-
tents of the several Chap-
ters in the Book of

JOSHUA.

1. Joshua install'd is promis'd the good land,
And that before him none of's foes shall stand.
Prepares the People for a *Jordan*-Passe,
They promise he shall be as *Moses* was,
And the same loyal fealty they'l give
To him, as unto *Moses* while they live.
- 2 Two Spies sent forth, *Rahab* doth entertaiu,
They swear unto her, and return again,
Are in great hopes the countrey they shall gaine,
- 3 They all to *Jordan* come, th'Ark goes before,
Jordan divides, th'Ark stayes while all come o're.
- 4 Twelve stones in *Jordan*, twelve at *Gilgal* stand,
Monuments of this great act, of Gods own hand.
- 5 Here's Circumcision, and the Pasch observ'd,
But never more with Manna are they serv'd,
Canaan doth tremble, as to death reserv'd,
- 6 Here *Fericho* falls down, *Rahab* is free,
Fericho's Rebuilder must accursed be,
- 7 At *Ai* *Israel*'s worsted, *Joshua*'s sorry,
God tells him what to do, hence the sad story
Of *Achan*'s theft, and fall, with all his glory.
- 8 But *Ai* now is tane, an Altar's made
By *Joshua*, and the law on stones display'd,
And publish't on those Mounts that God had said.

An. Mundi
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An. Mundi

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2510.

- 9 Kings band 'gainst *Israel*, *Gibeon* this doth get
 By an Imposture, that he shall not die,
 Nor doth he, but because of this false chear,
 He is condemn'd to lasting slavery, (fight
 10 'Gainst *Gibeon* five Kings fight, and God doth
 'Gainst them with Hailstones, Sunne and Moon in
 fight
 Stand still at *Joshua's* Prayer, seven Kings more
 Are slain, besides the five were slain before.
 11 At *Meroms* waters divers Kings o'recome,
Hazor, and th' *Anakims* have th' self-same doom.
 12 *Sihon* and *Og* Kings, one and thirty more,
 Are spoke of, partly here, partly before,
 13 What of the land's unconquered, what is got,
Reuben, and half-*Manasse* have their lot,
 Other then God himself *Levi* hath not.
 2500. 14 Nine tribes, and half a tribe, by lot are plac'd,
Caleb by priviledge with *Hebron's* grac'd;
 15 *Judah's* lot, *Othniel's* strength, *Achsach's* demand,
 The *Jebusites* not yet expell'd the land.
 16 *Joseph's* and *Ephraim's* borders, here you see,
 The *Canaanites* as yet unconquer'd be.
 17 *Manasse's* lot, and portion, at last they
 Expell, and drive the *Canaanites* away.
 2510. 18 At *Shiloh* is the Tabernacle, and
 By lot they do divide the rest o' th' land,
 16 *Simeon*, *Dan*, *Zabulon*, *Issachar* advance,
Asher with others, *Joshua's* inheritance.
 20 *Joshua* doth with the people now ordain
 Six Refuge-Cities, if a man be slain.
 21 Of Cities, eight and fourty God did give
 To th' Levites, then in peace *Israel* did live.
 22 Two tribes, and half sent back, no sooner come
 But they do build an Altar, at their home,
 A question rose about it, by and by
 The matter is resolv'd, the strife doth die.
 23 *Joshua* doth now his exhortation give,
 At's death, to them that a fter him shall live.
 24 At *Shechem* he assembles all the tribes,

Briefly

Briefly the benefits of their God describes,
 Gods mutual foede with them he calls to minde,
 Lastly his Age, Death, Burial here you finde.

An. Mundi
 2511.

A Logico-theological Analysis,
 of the Book of

Judges.

THe Book of *Judges* contains the
 cause of the calamities of the children
 of *Israel*, which was sin, and that both U-
 niversal and Special.

I. Universal, committed by all the Tribes,
 hereof we read both the kindes and the
 effects,

The kindes	{	Negligence in expelling the
		Canaanites, <i>chap. 1.</i>
	{	Injustice towards God and
	{	his worship, <i>chap. 2.</i>

The effects which were several oppressi-
 ons and miseries,

The *Syrians*, *Othniel* being their Deliverer,

The *Moabites*, *Ehud* being their Deliverer,

The *Philistines*, *Samgar* being their Deliverer, chap. 3.

The *Canaanites* (King *Jabin*) *Deborah* being Judge, and *Barak* Deliverer, their victory is reported, chap. 4. seconded with a gratulation, or Song of triumph, chap. 5.

The *Midianites*, *Gideon* being their Deliverer, see his calling, chap. 6. fighting, chap. 7. manners, fortune, death, chap. 8. Successour, *Abimelech*, chap. 9.

By

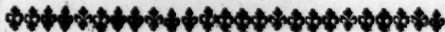
The *Ammonites*, *Jephthe* being their Deliverer, of this oppression, the cause and effects were the Apostasie and Repentance of *Israel*, chap. 10. the remedy was the warre of *Jephthe* against the *Ammonites*, chap. 11. and the *Ephraimites*, where we have the life of three Judges, chap. 12.

The *Philistines*, *Samson* being their Deliverer, see his Parents and Birth, chap. 13. marriage, chap. 14. acts against the *Philistines*, chap. 15. manners, fortune and death, chap. 16.

II. Special, for there were two notable tokens of a depraved *Common-wealth*, viz.

In Religion, Idolatry } Of one family ,
 chap. 17.
 } Of *Dan's* whole
 tribe, chap. 18.

In manners, lust and filthinesse, committed in the city of *Gibeah*, punished in the whole tribe of *Benjamin*, chap. 19. whereupon followed Warlike Preparations, uncertain events, chap. 20. and the restoring of the tribe of *Benjamin*; chap. 21.



A P O E M E

Containing the κεφάλαια, or Contents of the several Chapters
 in the Book of
 JUDGES.

1. *Simcon* and *Judab's* acts this text doth sing,
 Thumbs and toes mangled of a cruel King,
Jerusalem and *Horma*, *Gaza*, three,
 With *Askelon*, and *Eckron* captiv'd be,
Othniel hath *Achish* to his wife, this more
 The *Danites* flee the *Amorites* before.
2. The Angel chides at *Bochim*, there's a seed

An. Mundi

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Next

An. Mundi

- Next *Joshua*, very bad, God doth proceed
Mixtly, with them, in wrath and pitty, those
Must b'exercis'd by th'reliques of their foes.
2530. 3 They're prov'd, and drawn to idols, *Othniel's* one
T'enfranchise them from *Chushans* hand, anon
2550. *Ehud* kills *Eglon* for them, *Shamgar* then
With an Oxe-goad doth kill six hundred men.
2580. 4 *Deborah*, and *Barak*, next *Isr'el* preserve
2630. *Fael* for *Sisera's* death doth well deserve.
2650. 5 *Deborah* and *Barak* for the Conquest sing
A Song to God, of Kings the highest King.
- 6 *Israel's* oppress, chid by the Prophet, they
By *Gideons* hand have a triumphant day,
The fleece presag'd it, try it any way.
- 7 Here's *Gideons* army muster'd, and refin'd,
Three hundred lappers are by God design'd
2680. To do the deed, they do it, see the plot
Whereby this noble Conquest *Gideon* got.
2690. 8 With envious *Ephraim* *Gideon* a Peace makes.
By faire perswasions heavy vengeance takes
Upon two bloody Kings, for's brethrens sakes.
The Eare-rings of the prey a mighty prize,
For all this *Israel* falls to idolize.
- 9 *Abimelech* made King, *Jotham* doth read
A riddle to them, touching that black deed.
2710. *Gaal* conspires, *Abimelech* is kill'd
With a great stone, and *Jotham's* curse fulfill'd.
- 2717; 10 *Tola* is Judge, then *Jair* he had borne
2737. Unto him thirty Sons, *Israel's* foilorn,
2758. And sore oppress'd, then to their God they cry,
2763. He out of mercy heares them by and by,
- 2677 11 Sends *Jephthe*, who their foes doth overcome,
2666. Vowes, and performes his Vow at coming home.
- * 2773 12 The lipping *Ephraimites* by *Sibtolech*
2782. Discover'd, are all slain, here's *Jephthe's* death.
Ibzan, and * *Elon*, Judges, quit them well,
Abdon next them is Judge of *Israel*.
- 13 The Philistines again oppress the land,
Till th' Angel *Manoah* gives t' understand

In the fifth
year of *Ab-
dons* Raigne
Troy was
taken
Ante Chri-
stum. 2185.

Some

- Some comfort, he returns a sacrifice,
And *Sampson*'s born anon to victories.
- 14 *Sampson* doth marry a Philistian maid,
Against them by this march his plot is laid,
He riddles at his Nuptials, for his life
None can resolve his riddles, but his wife
With whom they deal, and solve them, but their pay
Cost thirty of their brethrens lives that day.
- 15 His wife's deny'd him, he takes that in scorn,
And with fir'd Foxes doth destroy the Corne,
With th'Asses Jawbone he doth kill outright
A thousand, divers times he shows his might.
- 16 Carries the gates of *Gaza*, had a wife
Call'd *Delilah*, and she did seek his life,
Betray'd him, when she could a fit way finde,
To th' Philistines, whose malice made him blinde,
And made a Millne-horse of him, till he dy'd,
Though in his death the Lord his strength supply'd.
- 17 *Micah* restores stoll'n coyne, his mother makes
Images with that coyne, *Micah* then takes
A Levite, for his Priest, gives him by th' year,
Ten shekels, meat, one suit of clothes to wear.
- 18 The Danites make excursion, take by force
Micah's both Priest, and Gods, hold on their course,
To *Laiſh*, which they spoil without remorse.
- 19 The Levites ravish'd Concubine lies dead.
He cuts her in twelve pieces, and them sends
All over *Israel*, that the rumour spread
Might move them to require him some amends,
And punish them that did this wicked deed.
- 20 The Levite draws his Bill, and *Benjamin*
Though guilty fight, and twice the Battel winne,
At last they suffer for this grievous sinne.
- 21 But *Benjamin*'s fall's bewail'd, and now they would
Restore the remnant of them, if they could, (yet
Wives they must give them none, they're sworn, but
They'le let them take the fairest they can get.

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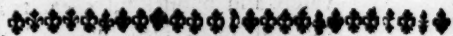
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2. *Ruth* gleanes in *Boaz*-field, he's very kinde,
She no small favour at his hands doth finde.
3. By mother *Naomi*'s teaching, *Ruth* doth lie
At *Boaz* feet, when he doth her espie,
He doth acknowledge her ingenuously.
4. Offers her to th'next Kinsman, he sayes, Nay,
So *Boaz* takes her to his wife that day.

An-Mundi
2670.



A Logico-theological Analysis,
of the first Book of

Samuel.

THis Book speaks of Judge *Samuel*, and
of the King of *Israel*.

I. Of Judge *Samuel*, and of

Birth or Nativity, *chap. 1.*

Education in the Tabernacle, *ch. 2.*

Calling to the office of a Prophet,
chap. 3.

His

Prophecies fulfilled, both in re-
spect of the destruction of Priest,
and People, *ch. 4.* and the Philis-
tines punished for the Arksake,
which they had taken, *ch. 5.* as al-
so the restoring of the Ark, *ch. 6.*

Administration or Government
both in Warre and Peace,
chap. 7.

II. OF

II. Of the King of Israel, } To be Elected, chap. 8.
 } Elected already,
Saul. See concerning him.

{ Election, where 1. He is called, chap. 9. 2. Installed, both privately and publickly, chap. 10. 3. Confirmed, both by the consent and Oath of the People, chap. 11. and the Resignation of *Samuel*, chap. 12.

His { Rejection for three causes. 1. His Diffidence in fighting against the Amalekites, chap. 13. 2. Rashnesse in swearing, chap. 14. 3. Disobedience in cutting off the Amalekites, chap. 15.

David. See concerning him

His { Calling, Unction, Inauguration, chap. 16.

{ Victory over *Goliath*, chap. 17. whereupon followed

{ Emulation and hatred of *Saul*, chap. 18.

The { His banishment by *Saul* } In his Countrey, where we have his expulsion from the Court, ch. 19. His return to inquire the state of things by *Jonathan*, chap. 20. Out of his Countrey, among

mong the Philistines,
chap. 21. and Moa-
bites, chap. 22.

His Hostile persecution by *Saul*;
whereof see

the

Grievousness, for he follows him
through places inhabited, as
Keilah, chap. 23. and uninhabit-
ed, as valleys and deserts, as the
desert of *Engedi*, where he falls
upon *Saul*, chap. 24. Of *Paran*,
where *Nabal* and *Samuel* die,
chap. 25. and through mountains,
as *Hachilah*, chap. 26.

Continuance, for he drove him to
his enemies; where we have

His flight to *Achish*, who assigned
him the town *Zichlag*, chap. 27.

His Presidentship or Command first
given against *Israel*, chap. 28. then
taken away, chap. 29. Lastly resto-
red against *Amalek*, chap. 30.

The Conclusion of all by the death of
Saul, chap. 31.

A

A POEME

Containing the κεφάλαια, or Con-
tents of the several Chapters
in the first Book of
SAMUEL.

An. Mundi

2810

1. **E**lkanah, his two wives, *Hannab* doth pray,
Scarce moving of her lips, makes *Eli* say,
She's drunk, God heares, and she a son doth bear,
Whom she doth consecrate to *Israels* fear.

2820.

2. *Hannab* sings praise, *Eli*'s two sons offend,
Are chidden for it, *Samuel* doth attend
His Ministry, a man of God foretells,
A plague, on all the house where *Eli* dwells.

2830.

3. 'Tis seconded, on *Samuel* God doth call
Three times, and bids him go tell *Eli* all
The mischief, that upon his house should fall.

2850.

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stum.

1117

4. *Israel*'s overcome, th'Arke taken, yea this more,
Eli's two sons fall, *Eli* at's own door,
His daughter in law in painful travel dies,
And *Ichabed* is my childs name, she cries,
For all the glory now from *Israel* flies.

2852.

5. The presence of the Ark makes *Dagon* fall,
With *Emerods* God smites the people all,
Th'approaching Ark doth *Eckron* much apall.

6. Away with th'Ark, say they, 'tis sent away,
Carted to *Beth-shemesh*, where some assay
To look into it, for which sin they die,
To *Kiriath-jearim* 'tis sent by and by.

2850.

7. *Israel* repents for joy the Arke is come,
At *Samuels* Pray'r the Philistine's o'recome,

Samuel

- Samuel* a godly Judge hath Peace at home,
 8 Till they 'gin Cry, a King, *Samuel* doth pray,
 God comforts him, and bids him not say Nay,
 But make a King, and give them t'understand,
 What usage they should have at their Kings and.
 9 *Saul* seeking Asses doth to *Samuel* come,
 Is feasted by him, brought on's way tow'rd home,
 10 'Noynted, co nfirm'd, heart changed, prophecies,
 Chosen by lot, yet *Belials* him despise.
 11 *Nahash* requires right eyes, *Saul* is desir'd
 For help, he grants the help that is requir'd.
 12 Judge *Samuel* quits himself to them, and proves
 Their thanklesseesse to him, with thunder moves
 Passions of feare in them, yet comfort gives,
 If they but feare the God that ever lives.
 13 *Sauls* chosen band, and the Philistines bands,
Saul sacrifices now with his own hands,
Samuel reproves him for't, no Smith is left,
 By their foes plots they are of Smiths bereft.
 14 Young *Jonathan* orecomes, *Sauls* rigid fast
 Retards the Conquest, *Jonathan* at last
 Is judg'd to die, for eating ere Sun-set,
 But that the Camp did th'execution let.
 15 *Samuel* sends *Saul* th'Amalekites to foile,
Saul spares King *Agag*, and the best o'th'spoil,
 At *Samuels* words repents, *Samuel* doth call
 King *Agag*, kills him, and foretels *Sauls* fall.
 16 *David's* anointed, he doth sweetly play,
 On's harp, to drive *Sauls* evil spirit away.
 17 *Goliath's* challenge *David* undertakes,
 His brother *Eliab* chides him, he good makes
 Th'adventure, kills *Goliath* without fear,
 As he had kill'd a Lion, and a Beare.
 18 *Jonathan* and *David* one, *Saul* hates poor *David*
 For this good deed, that he had *Israel* saved,
 Conspires his death, *Michal* must be the snare,
 But all in vain, *David's* acts still are rare.
 19 *Jonathan* tells *David* all his fathers minde,
Michal his wife too in a strait prov'd kinde,

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To help him through the window, he away
Escapes to *Naioth*, where Seer *Samuel* lay.

20 *David* and *Jonathan* league, *Jonathan* shoots over,
His fathers wrath to *David* to discover,
Saul chafes at *David's* absence, mean while dear
David, and *Jonathan* part with heavy cheer.

21 *David* in's hunger gets some hallowed bread,
And great *Goliath's* sword, which the *Philist* had,
He comes to *Gath*, and feigns himself there mad.

22 *David* grows strong, his Parents he commends
To th' King of *Moab*, but *Saul* discommends
All his own servants, and the Priests suspends.

23 In rescuing *Keilah* *David* playes the man,
At *Ziph* he's comforted by *Jonathan*,
Discovered by the *Ziphites*, angry *Saul*
Pursuing, a mischance doth back recal.

24 *David* cuts off *Saul's* skirt, his life he spares,
And so his own clear innocence declares,
Makes *Saul* to blame himself, and take an Oath
Of *David*, 'gainst whom he had been so wroth.

2886

25 Here lies old *Samuel*, *David* is inrag'd
At the churl *Nabal*, all his men inrag'd.
To spoile him, but that *Abigail* the wise
Perswades him, *Nabal* hears o'th' danger, dies.

26 *Saul* traces *David* by the *Ziphites* means,
Abishai would kill *Saul*, *David* sayes, Nay,
Takes Cruse, and spear only, *Abner* demeans
Badly in's place, while they are stoll'n away.

2887

27 *Saul* hears of *David*, that he is in *Gath*,
Yet seeks him not, abates of's former wrath,
David begs *Zicklag*, it is granted, he
Makes the King think, he's *Judah's* enemy.

28 The King trusts *David*, *Saul* t'a witch doth go
And fains to hear of his own overthrow.

29 The *Philistines* will not let *David* move,
Or march with them. *Achish* doth well approve
Of him for all that, sends him thence in love.

30 *Amalek* spoiles *Ziglag*, *David* follows close,
Recovers all, and justly doth dispose

O'th'

have his acts of divers sorts,

{ Religious, as the honourable fetching and placing of the Ark, *chap. 6.* His deliberation about building of a Temple, *chap. 7.*

Warlike, where we have a summe thereof, and an amplification by the commendation of his Justice, *chap. 8.*

viz. {

Moral, his gratitude towards the Posterity of *Jonathan*, *chap. 9.*

Politick, as his Embassy to the King of the *Ammonites*, whence followed warre, *chap. 10.*

Sinful and shameful, as the committing of adultery and murther, *chap. 11.* whereof the fruit was, his repentance, *chap. 12.* and the double punishment of his adultery.

Private, as the incest and death of *Amnon*, *chap. 13.* the banishment and return of *Absalom*, *chap. 14.*

† Publick, as both internal and external † sedition.

Internal, as that of *Absalom*, whereof see

{ The beginning, which was the Conspiracy against *David* in *Hebron*, *chap. 15.*

| The Progresse, as *David's* flight and *Absalom's* entrance into the

the City, *chap. 19.*
 The End, by the death of *Achishophel*, occasioned by *Chushais* counsel, *chap. 17.* a victory got over the Rebels, *chap. 18.* and the restoring of *David*, *cb. 19.*

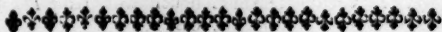
External, raised by *Sheba*, and suppressed again, *chap. 20.*

† Famine, (beside sedition,) *chap. 21.*

III. *David's* Declination towards his death, whereof some Antecedents were

Good, as his } Thangsgiving, *chap. 22.*
 } Swan-like Song of his
 } faith in the *Messiah*,
chap. 23.

Evil, as a Pestilence after three years
 famine, *chap. 24.*



A P O E M E

Containing the κεφάλαια, or Contents of the several Chapters in the second Book of
 S A M U E L.

1. **T**He Amalekite for owning *Saul's* death's slain,
David laments *Saul*, and dear *Jonathan*.

2 *David* made King, the *Isabish* men doth blesse,

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stian.

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stian.

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2912.

For burying *Saul*, his men he doth addresse,
Gainst *Ish-bosheth*, the Anti-king, who buyes
Too dear his opposition, *Asahel* dies.

3 *David* grows stronger still, hath sons twice three,
Abner revolts to *David*, *Joab*'s mad
At that, and kills him, *David* bitterly
Curses this *Joab*, falls extreamly sad.

4 The Anti-king is slain, his head they bring,
The Bringers die for't, by th' command o th' king.

5 The tribes noynt *David* now again, the tower
Of *Sion*, from the Jebusites is rane,
The halt and blinde, it seems, had little power,
Theirs, and the Philistines brags were all in vain.

6 *David* brings th' Ark from *Kiriath-jearim*,
Dances before it, *Michal* laughs at him.
And's barren for't, *Uzzab* is slain, and yet
He touch't but th' Ark, *David* with offerings great,
Puts it i'th' Tabernacle its proper Seat.

7 *Nathan* first likes, and doth anon forbid
David to build a Temple, yet his seed
God blesses for his mindes sake, for this blessing
Here you have *David* praying and confessing.

8 Here's Conquest upon Conquest still, King *Toi*
Is glad to see him thus his foes destroy.

9 All that was *Sauls Mephibosheth* hath got,
By *David*'s gift, *David* had not forgot
His father *Jonathan*, *Ziba* he commands
To serve *Mephibosheth*, and to till his lands.

10 At *Fericho* *David*'s men shaven staid,
But *Hannun* for his shaving soundly paid.

11 *Joab*'s in warres, *David* at home remains,
With lust, and blood his conscience foully stains.

12 The Apologue of *Nathan* makes him cry
Peccavi, so he's pardoned, must not die
Himself, his Bastard must, *Solomon* is born,
And *Jedidiah* is call'd, *Rabba*'s forlorn.

13 *Amnon* commits a rape, on's sister *Tamar*,
And now as basely hates, as erewhile shame her,
His brother *Absalom*, to quit him spies

- A time, and kills him, for the murder flies.
- 14 But is revok't anon through the joynt plot
Of *Joab*, and a widow, but must not
For two yeeres, see the King, *Joab*'s requir'd
To bring them face to face, his corne is fir'd
For his neglect, then doth he what s desir'd.
- 15 Now *Abfalom* steals mens hearts, raises a rout
Of Rebels 'gainst his father, drives him out.
Achitophel's curst, and *Hushai* may do well
To go confute that great *Achitophel*.
- 16 Colloguing *Ziba* gets his Masters means,
Shimei 'gainst *David* basely mildemeans,
Achitophel then doth counsel *Abfalom*
T' abuse his fathers wives, the thing is done.
- 17 *Achitophel* confuted dies by th' halter,
Intelligence goes to *David* how things alter.
- 18 *David* yet cares for gracelesse *Abfalom*,
Bids them spare him, whatever doth become
O'th'rest, but wilful *Joab* strikes him home,
David doth sore lament that deadly doom.
- 19 Yet now forbears, the *Israelites* reduce
Him to his Throne, the Priests must go t' induce
Judahs compliance, lame *Mephibosheth*
Excul'd, yet *Ziba* shares with him till death.
- 20 *Sheba* rebels, *Amasa* makes no good haste
'Gainst him, which costs his life, *Joab* doth force
Sheba to *Abel*, where a woman cast
His head o're th' wall, mov'd *Joab* to remorse.
- 21 The *Gibcon*-dearth, by th' death of *Sauls* seven Sons
Is timely staid, *David* interres the bones
Of *Saul* and *Jonathan*, foure times doth fight
With *Philistines*, and quel the *Giant*'s might.
- 22 Here's a thanksgiving for all blessings, and
The mighty Conquests God affords the land.
- 23 Sense and experience *David*'s faith transcends,
The wicked have none such, the text comments
David's stout Worthies, with their number ends.
- 24 *David* will count his men, *Joab* dislikes,
Of three plagues *David* must, and doth choose one,

An. Mundi

2914.

2918.

2922.

Ante Chri-
stum.

1406.

2925.

2925.

2929.

2929.

2927.

2928.

The Pestilence, which seventy thousand smites
In three dayes, he repents, the plague is done.



A Logico-theological Analysis,
of the first Book of

Kings.

THIS Book contains the increase of the
Israelites under *Solomon*, and their de-
crease by the renting of the Kingdom.

I. The Increase of the Israelites under *Solo-
mon*, where we have his

Acquisition of both Kingdomes by the
Election of his father, *chap. 1.*

The Confirmation of them unto him by
the death of the turbulent, *chap. 2.* and
by his godlinesse, and wisdom given of
God, and declared in Controversies
decided, *chap. 3.*

His Administration or Government,

Prosperous, As the 1. Setling of
Court and Kingdome, *chap. 4.*

2. Building, both of sacred build-
ings, as the Temple, where we
have

have the preparing of the matter, *chap. 5.* the edification, *chap. 6.* the dedication, *chap. 7.* As also of prophane buildings, both private, as *Solomons Pallace, chap. 8.* and publick, as cities and navies, *chap. 9.* 3. Wealth and riches, which the Queen of *Sheba* wondred at, *chap. 10.*

Adverse, by reason of his idolatry, *chap. 11.*

II. The Decrease of the Israelites, the Kingdom being divided into *Judah* and *Israel*, whose Kings are described by way of Parallel,

Joyntly, as we read of *Rehoboam, chap.*

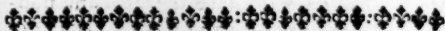
12. and *Jeroboam*, whose idolatry was reprov'd by the Prophet, *chap. 13.* and punished, *chap. 14.* there is the death of them both. In *Judah* raigned *Abia* and *Asa*; in *Israel*, *Nadab* and *Baasa, chap. 15.*

Severally, as we read of *Israels* Kings; viz. *Baasa*, (his end) *Ela*, *Zimri*, *Omeri, chap. 16.* The beginning and progresse of *Ahab*, in his time *Elijah* prophesied, here we have his

{ Persecution of *Elijah*, foretelling drought, *chap. 17.* and raine, *chap. 18.* and fleeing, and anointing another in his stead, *chap. 19.*

{ Prosperity, by two victories over *Benbadad,*

*hadad, chap. 20. and by getting of
Naboths Vineyard, chap. 21.
Infelicity in the Syrian warre, chap. 22.*



A P O E M E

*Containing the κεφάλαια, or Con-
tents of the several Chap-
ters in the first Book of
K I N G S.*

Av. Mundi

2929.

1. **O**ld David's cherished by a fresh young maid,
To th' Kingdom *Adonijah* claim hath laid,
But *David* ordains *Solomon*, t' end the strife,
'Tis well that *Adonijah* seapes with life.

2930.

2 *David* at's death put *Solomon* in minde,
Of's duty to God, bids him be kinde
To such, and such, for *Joab*, *Shimei*,
And such like, tis his minde that they shall die.

a Solomon.

b. Adonijah

a Sol : reignes, condemns *b Adoni* : 'cause he would
Have *Abisbag*, Priest *Abiathar*'s told
His doom, no Priesthood any longer t'hold.

3 King *Pharaohs* daughter *Solomon* doth marry,
Makes choice of wisdom, doth most sweetly carry
The matter 'twixt two Harlots, who did strive
About two children, one dead, one alive.

2940.

4 See *Solomons* Princes, Officers twice six,
How his large Kingdoms God with Peace doth fix,
For his Philosophy, there was not any
To equal him, his Proverbs, Songs were many.

2932.

5 *Hiram* congratulates him, offers him wood
For building, besides that, for Workmen, food,

Many

- Many for number, for experience good.
- 6 They build the Temple, see Gods promise to it,
With a Chronology, at what time they do it.
- 7 Two houses *Solomon* builds, and for his Spouse,
King *Pharaohs* daughter, yet another house,
Hiram the Tyrian, for his part, attends
The work of th' temple; him the text commends.
- 8 The Temple built is consecrated here,
Gods glory in a cloud doth now appear,
They pray and offer, feast, and make good cheer.
- 9 Gods feede with *Solomon*, the King of Tyre,
And he, send mutual presents thrice a year.
He offers sacrifice to *Israels* fear.
- 10 Him *Sheba's* Queen admires, his order, state,
Gold, Targets, Servants, calls him fortunate.
- 11 His Wives and Concubines in his old age,
Drew him to idols, which doth God inrage.
Rezon and *Feroboam* are Gods rods,
To punish him, for owning other gods,
- 12 Ten tribes revolt, at th' words of *Rehoboam*,
And give themselves to th' Traitor *Feroboam*.
His taking young mens counsel cost so dear,
Nor may he seek his losses to repair.
- 13 Th' Usurpers hand here withers, God sends one
To damn his Altar, and so to be gone,
But he insnar'd by a false Prophet, stays,
Eats, is devour'd, God hates th' Usurpers wayes.
- 14 Th' Usurpers wife, disguis'd, would know the fate
Of her sick sonne, the Prophet doth relate
What was to her whole house predestinate:
Th' Usurpers death, and *Rehoboams* read,
And who in either Kingdome did succeed.
- 15 *Abijams* wicked reigne in *Judah*, next
Good *Asa* doth succeed him, in the text,
And him *Jehoshaphat*, in *Israel* reignes
Nadab, who like his father misdemeanes,
Till *Baasha* kills him, and the Kingdom gaines.
- 16 But *Jehu* curses *Baasha* from the Lord,
Zimri rebels, kills *Elish* with the sword,

An. Mundi

2952.

2940.

2957.

2969.

2970.

2971.

2972.

2986.

2974.

2987.

3013.

3020.

Jericho's

An. Mundi

3035.

Jericho's rebuilder findes true *Joshua's* word.17 *Elijah* threatens drought and famine sore,
Begg of a widow, multiplies her store,
Revives her son whom he had fed before.

3040.

18 *Elijah's* sent to *Ahab*, whom he chides,
Outvies *Baals* Prophets, and their rites derides,
Com mands them all to be in presence slain;
And from the L ord obtains a plenteous raine.

3041.

19 But *Jezebel* threatens, she'l have blood for blood.
He flees at this, the Angel brings him food,
Elisha, *Jehu*, *Hazael* he ordains,
Elisha's needs go with him, he restraines.

3042.

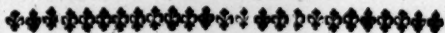
20 *Samariah's* siege is rais'd, twice *Benhadad*
With his proud Syrians falls, extreemly sad
They couch to *Ahab*, *Ahab* lets them go,
Hereby presaging his own overthrow.

3045.

21 *Naboth* denies his Vineyard, *Ahabs* wife
For this doth with a Fast betray his life,
He dead, *Ahab* doth of his Vineyard seizin take,
Elijah threatens plagues for *Naboth's* sake.

3046.

22 *Jehoshaphat*, and *Ahab* go together
To *Ramoth-Gilead*, now the Querie's whether
They shall prevail, foure hundreth Prophets say
They shall, only *Michaiab* tells them nay,
They finde it so, *Ahab* is slain that day,
The other dies, their Sons their Scepters sway.



A Logico-theological Analysis, of the second Book of

Kings.

THis book contains the increase and decrease of the Kingdoms of *Israel* and *Judah*.

I. The Increase of these two Kingdomes,
and that both severally and joyntly.

Severally, as

Israel was advanced and increased under
divers Kings,

Abaziab; see his life and acts, chap.

1. the taking up of *Elijah*, that
had foretold his end, *chap. 2.*

Jehoram; his fortune is magnified by his warres, and by his contemporary *Elisha*, whose miracles were wrought, both for the Israelites, *chap. 3.* and *4.* and for the Gentile *Naaman*, *chap. 5.*

Viz.

whose prophecies spake of the
ceasing of famine, whereof the
cause and occasion was a siege,
chap. 6. see the event of it, *chap.*

7. and

7. and of the coming of an after-famine for seven years, *chap. 8.*
Jehu; see his Election, *chap. 9.*
 Administration and Death,
chap. 10.

Judab was advanced by *Jehoash*, whose Inauguration read, *chap. 11.* Description, *chap. 12.*

Joyntly, as two Kings of *Israel* are spoken of together, viz. *Jeboahaz* and *Joash*, *chap. 13.* then of either Kingdome one, as *Amaziab* King of *Judah*, and *Jero-boam* King of *Israel*, *chap. 14.* then afterwards they are put more confusedly and mixtly,

Azariah or *Uzziab* King of *Judah*.

Azariah, or *Zachariah*.

Shallum. ———— } Kings of
Menahem. ———— } *Israel*, *chap.*

As } *Pekahiah*. ———— } 15.

Pekah. ———— }

Jotham King of *Judah*, whose Successour was *Ahaz*; see his lineage, acts, death, *chap. 16.*

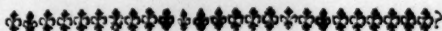
II. The decrease of the Kingdome of *Israel* in *Samaria*, under King *Hoshea*, captived by the *Affyrians*, *chap. 17.*
Judah, whereof see the Decrease, Reparation and Subversion.

Decrease

Decrease under { A good King, viz. *Hezekiah*;
see his warre with the Assy-
rians begun and ended, chap.
19. his sicknesse, chap. 20.
A very bad King, viz. *Manaf-
seh*, and *Ammon* his sonne,
chap. 21.

Reparation by *Josiah*, who restored
the Temple, chap. 22. and reform-
ed Religion, chap. 23.

Subversion { Attempted, in *Jehojakims*, *Ie-
choniahs* and *Zedekiahs*
times, chap. 24.
Perfectd under the same *Ze-
dekiah*, by the Chaldeans and
Babylonians, chap. 25.



A P O E M E.

Containing the κεφάλαια, or Con-
tents of the several Chapters
in the second Book of
K I N G S.

1. Sick *Ahaziah* *Beelzebub* inquires,
Two Captains with their troops *Elijah* fires,
The third obtains the favour he desires.
- 2 *Jordan* twice parts, *Eli, ah* mounts the sky,
Waters are heal'd, fourry two children die,

An. Mundi

3048.

3049.

For

An. Mndi

- For mocking of *Elisha* foolishly.
- 3 *Jeiorams* reigne, *Mesha's* conspiracy,
Elisha water gets, and victory.
3050. *Moab* thinks water blood, and *Moabs* King
His son and heire doth for an offering bring.
3052. 4 The widows oile's increas'd, *Elisha* gives
The *Shunamite* a Son, him dead revives.
Heales deadly pottage, and 'mongst other deeds
With twenty loaves an hundreth men he feeds.
3051. 5 The leper *Naaman* cur'd would gratifie
Elisha, he his presents doth deny,
Gehazi gets them with a leprosie.
3052. 6 Here iron swims, the King of *Syria's* minde
9053. *Elisha* knows, he makes the *Syrians* blinde,
And see again, he'l have them fed, not smitten,
Samaria is with famine hunger-bitten.
- 7 But plenty's next, so saith the Man of God:
The unbelieving Prince to death is trod.
3054. 8 The *Shunamites* land's restor'd, *Hazael* succeeds
Benhadad, *Jeioram's* wicked reigne and deeds.
3058. 9 *Jeioram* dies by *Jeihu's* hand and power,
In *Naboth's* field, *Jezebel* the dogs devour.
3060. 10 The seventy sons of *Ahab* *Jeihu* slayes,
With *Baals* Worshippers, yet all his dayes
Tracks *Jeroboam* in his sin, he dies,
His son *Jeoshaphat* his place supplies.
3065. 11 *Joash* in *Judah* 'scapes, his Grandame reignes,
She cries out treason, but dies for her pains.
3084. 12 *Jeoiada*, all his dayes, kept *Joash* right,
After his death he's worse, his servants fight,
Kill him, the throne is *Amariah's* right.
3107. 13 *Jeioahaz* reigns in *Isr'el* badly, dies
Joash succeeds, *Elisha's* obsequies;
Three strokes o'th'ground portend three victories.
3116. 14 King *Amariah's* reigne in *Judah's* good,
He kills the men that shed his fathers blood:
He dies at last by a Conspiracy,
Then t'*Azariah* falls the Majesty.
3190. 15 He reignes too very well, save for one thing,

For

- For which he 'came a leper, *Jotham's* King
 In *Judah*, but in *Isr'el* *Zachary*,
 He was the fourth of *Jehu's* Progeny,
 That reign'd, then fell there competitions store,
 Each follower killing him that was before.
- 16 *Ahaz*, bad King of *Judah*, doth convert
 The brazen altar to's own use, subvert
 The Temple, at the last, when he is dead,
 Good *Hezekiah* comes up in his stead.
- 17 *Hoshea's* wicked reign in *Israel*, he
 Saw the Samaritan Captivity,
 And stranger People planted in that Seat,
 Whose mixt Religion made them Lions-meat.
- 18 Good *Hezekiah's* reign doth take away
 Idolatry, and prospers, in his day
Samaria's carried captive, as before,
 Into *Assyria*, to return no more.
 The King of *Asshur* threatens this good King,
 Whereof his servants heavy tidings bring.
- 19 The good King mournes, calls * *Isai* : that he may
 Pray for them. Proud *Senacherib* doth say
 Blasphemous things, the good King prayes again,
 Whence th'Angel spoils the Camp, *Senacherib's*
 flaine.
- 20 The good King's warn'd of's death, but by his
 Prayer
 Gets fifteen years, *Manassch* is his heire.
- 21 Wicked *Manassch*, bad in th'high'st degree,
 Yet his Son *Ammon* is as bad as he,
 Slain in's own house by his own family.
- 22 *Josiah's* reign is good, *Huldah* foresees,
Hierusalems fall, and her calamities.
- 23 *Josiah* makes the booke o'th'law be read,
 Covenants with God, idols are banished,
Shallum succeeds, and then *Jehojakim*,
 Both of them wicked Kings, neither like him.
- 24 *Jehojakim* rebels, and thereupon
 Is carri'd captive into *Babylon*,
 And next to him *Jehojachin* his son,

An. Mundi

3210.

3230.

3226.

* *Isaiab.*

3238.

3239.

3252.

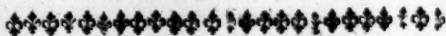
3329.

3342.

3350.

An. Mundi
3353.

King Zedekiah day is coming on.
25 And now it's come, *Jerusalem* is rane,
The King is blinded, and his Sons are slain,
The King of *Babel*, after divers yeares,
Himself to *Jechoniah* kindly bears.



A Logico-theological Analysis,
of the first Book of

Chron.

THis book contains the beginning of the Kingdome of *Israel*, both in respect of Genealogy and Monarchy.

I. Of Genealogy, and that is either general from *Adam* to *Joseph*, chap. 1. or particular, of the people of *Israel*, by the tribes

Judah, whose Posterity was either private men, chap. 2. or Kings of *Judah*, chap. 3.

Simcon, chap. 4.

Of *Reuben*, *Gad*, & half-*Manasseh*, ch. 5.

Levi, chap. 6.

Issachar, *Naphtali*, *Manasseh*, *Ephraim*, *Benjamin*. See his Posterity, chap. 7. and Princes, chap. 8.

II. Of

II. Of Monarchy, *viz.* the Monarchy of
Saul. See his Ancestors and Posterity,
chap. 9. his destruction, *chap. 10.*

David, and that both

In the beginning of his Kingdom,
 where we have his obtaining of the
 Kingdom, by the help of Cap-
 tains, *chap. 11.* and Souldiers, *chap.*
12. and his bringing home of the
 Arke, *chap. 13.*

In the increase of his Kingdom;
 through his

Abroad, as *Hiram*.

{ Friends

{ At home, as his wives and
 children.

{ Enemies overcome, *viz.* the Philis-
 tines, *chap. 14.*

In the Administration of his Kingdome;
 and that either

Ecclesiastical, in respect of Tabernacle
 and Temple, as placing of the Arke
 in the Tabernacle, *chap. 15.* ordain-
 ing Ministers for the Tabernacle,
chap. 16. his purpose to build a Tem-
 ple, which yet was prevented, *ch. 17.*

Politick, both in respect of

Warre, and so he governed partly
 well and rightly, as in his victories
 against *Philistia*, *Moab*, *Zobah*,
chap. 18. The *Ammonites*; where

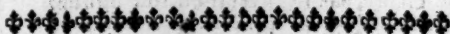
we have Warlike Preparations, *chap. 19.* And the Conclusion of the warre, by the death of three Giants, *chap. 20.* partly untowardly, *viz.* in numbering the people, which was punished with the pestilence, *chap. 21.*

Peace, in respect both of Church; where we have the matter and workmen for building of a Temple, *chap. 22.* the Levites and Ministers, their families, *chap. 23.* and orders, for some were Ministers of the Priests, *chap. 24.* Singers, *chap. 25.* Porters *chap. 26.*

Common-wealth, as

The settling of the Military, popular, domestical estate, *chap. 27.*

The appointing of *Solomon* for his heir. See his Person and Office, *chap. 28.* and how he is confirmed by his father exhorting him, and the people praying and consenting, *chap. 29.*



A P O E M E

*Containing the κεφάλαια, or Con-
tents of the several Chapters
in the first Book of*

CHRONICLES.

1. **H**ere's *Adams* line to *Noah*, *Fathers* seed
With *Hams*, and who to *Abraham* Sem suc-
ceed,
Of *Ishmael* and *Keturah*, who proceed;
- 2 The sons of *Isr'el*, *Judah*, *Jesse* see,
Caleb, *Jerahmeels*, *Hezrons* Progeny.
- 3 The sons of *David* down to *Zedekiah*,
With all the Successours of *Jechoniah*.
- 4 *Jud*°, *Asher*, *Shelabs* lines are here repeated,
Jabez, his Prayer, and how *Simcon*'s seated.
- 5 Here's *Reubens* line to the Captivity,
Their habitation, and their victory
Over the *Hagarites*, their enemy.
- 6 Here *Levi*'s line downward as farre doth passe,
Aarons both charge, and line, t' *Ahimas*.
- 7 Of *Issachar* and *Benjamin*, the seed
Who *Manass*°, *Ephraim*, *Naphthali* succeed.
- 8 The chiefest men of *Benjamin* are told,
The stock of *Saul* and *Jonathan*, in:oll'd.
- 9 And here again, see at what point do rise
Israel, and *Judahs* genealogies
- 10 *Saul* and's son fall, (the *Philistines* are g'ad)
But they're interr'd by *Jabash-Gilead*.

An. Mundi
3523.

An. Mundi

- 11 David in Hebron is created King,
Of that, and his stout men, the text doth sing.
- 12 At Ziklag, and at Hebron, Armies came
To do their service in King Davids name.
- 13 He fetches th' Ark from Kirjath-jearim,
Uzzah would hold it steddy, God kills him:
At Obed-edoms house the Ark doth rest
Three Moneths, and for its sake all th' house is blest.
- 14 See Hiram's love, Davids felicities,
In children, people, wives and victories.
- 15 A place is made for th' Ark, 'tis fetcht, the King
Dances, and Michal scoffes him for this thing:
- 16 But he sings praises, sacrifices, joyes,
And officers, t' attend the Ark, imployes.
- 17 David must build no house to God, yet he
Is blest for his good minde, with's Progeny,
He prays, and thanks the sacred Majesty.
- 18 The Philistines and Moabites he spoiles,
And Hadarezer with the Syrians foiles.
- 19 Hamun, and th' Ammonites, he makes repent
For shaving of the Messengers he sent.
- 20 Rabbah he spoils, and tortures by his might,
Three Philistine-Giants overcomes in fight.
- 21 Joab must count the People, he denies,
David prevails, anon he doth advise,
Repents, the plague is staid by sacrifice,
It was the devil that mov'd this enterprise.
- 22 David, before his death, prepareth all
Materials for the Temple, and withall,
Gives order that it be magnifical.
- 23 David now old, makes Solomon the King,
Orders the Levites for their ministring.
- 24 The Priests and Levites orders: Come and see
Their number, offices and Progeny.
- 25 The Singers count, and office, they're no more
Then foure and twenty orders, as before,
The Priests and Levites, t' must not be forgot,
That Levites, Singers, Priests, were rank'd by lot.
- 26 The Porters are divided by lot too,

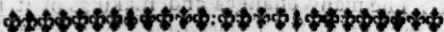
Each

Each one well knows his gate, and what to do.
27 Twelve Captains must each moneth attend the King,

Of the tribes Princes here's the reckoning.

28 David bids Solomon (lastly) feare the Lord,
And build Gods house, for which he doth afford
Patentes to build it right, after his word.

29 He makes the Princes offer freely to it,
Prayes, and gives thanks to God to see them do it,
And crown his Son; while he yet lives to know it.



A Logico-theological Analysis,
of the second Book of

Chron.

THIS book contains the increase of the Kingdom of *Israel* under *Solomon*, and the many changes and shakings of it afterward.

I. The Increase of it under *Solomon*. See

Vertues and wisdom, chap 1.

Sacred. See 1. The Preparation made for them of materials, ch. 2. 2. The building, both of the Temple, chap. 3

His Buildings

F 4

Sundry

Sundry vessels, *ch. 4*
the Ark, *chap. 5.*

3. The Dedication
of them by his
Prayers, *chap. 6.* by
sacrifices offered
and accepted, *ch. 7.*

Prophane, *chap. 8.*

Riches, glory and death, *chap. 9.*

II. The many changes and shakings of it,
with as many Reparations of it: for it
was

1. Shaken by the sins of *Rehoboam*. See
{ Trouble some instalment, with the
| losse of ten tribes, *chap. 10.*

His { Acts, *chap. 11.*

| Fortune and death, *chap. 12.*

{ Successour *Abijah*, *chap. 13.*

Repaired by *Asa*. See his good acts,
both in Common-wealth and Church,
chap. 14. and 15. his erroneous acts,
chap. 16. and by *Jehosaphat*. See his
instalment, *chap. 17.* His acts, both
military, *chap. 18.* and Ecclesiastical,
chap. 19. His fortune and death,
chap. 20.

2. Shaken again

{ *Joams* fratricide and idolatry,
By *chap. 21,*

{ *Ahaziah* his Son, *chap. 22.*

Repaired by *Joash*. See his Election,
chap. 23. his acts and death, *ch. 24.*

3. Shaken

3. Shaken again by the hypocrites, *A-maziah, chap. 25.* and *Uzziah, chap. 26.*

Repaired by *Jotham, chap. 27.*

4. Shaken again by *Abaz, chap. 28.*

Repaired by *Hezekiah.* See

His { Reformation of Religion, *chap. 29.*

{ Observing of the Pasleover, *ch. 30.*

{ Restitution of the Ministry, *ch. 31.*



A P O E M E

Containing the κεφάλαια, or Con-
tents of the several Chapters
in the second Book of
CHRONICLES.

1. **K**ing Solomon offers, makes a good Election
Of wisdom, whence he gains the Lords af-
fection,
Of wealth, and strength, he's blest with the Per-
fection.
2. Doth many Workmen 'bout Gods house imploy,
Sends to King *Hiram*, hath returnes of joy.
3. The Temples ornaments, place, time and measure,
The Cherubims, Vail, Pillars, read at leisure.
4. The Brazen Altar, Molten Sea behold,
The Lavers, Tables, Candlesticks of gold.
5. The Ark is brought to th'oracle, a cloud
Doth fill the place, the Chorus sings aloud;
6. The King doth blessè his God, and consecrate
By prayer, th' house to prayer destinate.

An Mundi
2931.

- An. Mundi* 7 The Lord accepts this Royal Consecration,
By a cleare signe, the King brings an oblation.
8 Read of his buildings, of his offerings here,
Which he did offer God from yeare to yeare.
9 The Queen of *Sheba* comes, and doth admire
His wisdom, riches, then doth back retire,
The King for all this doth at last expire.
10 Now *Rehoboam* King had *Israel* chose,
But *Jeroboam* came to interpose
A Suit, which being somewhat harshly taken,
The new King of ten tribes is quite forsaken.
11 By armes he would reduce them, but may not,
Shemajah doth forbid him, nothing's got
'Gainst Gods decree, and further you may read
In this place, of his wives and of his seed.
12 This *Rehoboam*, for forsaking God
Is punished by *Shishak*, Gods sharp rod;
But at *Shemajahs* preaching, he repents,
And so destruction, though not spoile, prevents;
At last he dies, amidst his discontents.
2971.
2988. 13 His Son *Abijah* doth maintain the fight,
'Gainst *Jeroboam*, and put him to flight,
His numerous off-spring grows up with his might.
2990. 14 *Asah* succeeds him, pulls the idols down,
In Halcion dayes he fortifies his Crown,
By Prayer against *Zerah* winnes renown.
15 *Asah* with God a solemn scede doth make,
Puts down his mother for her idols sake.
16 By Syrians art, he *Baasha* doth prevent
From building *Ramath*, but anon is shent
For seeking to Physicians, ere the Lord,
And dies, as *Hanani* had said the word.
3033. 17 *Jehosaphat* reignes well and prosperously,
Sends Levites to teach *Judah* Piety.
18 'Gainst *Ramoth-Gilead*, he with *Ahab* goes,
Seduced *Ahab* there his life doth lose.
19 Reprov'd by *Jehu*, he doth give command
To th' Levites, Priests, and Judges of the land,
T' attend their places well at any hand.

- 20 Proclaimes a Fast, prays, and his foes he soiles,
The people praising God return with spoiles.
- 21 *Jeoram* doth succeed him in the blood
Of 's brethren, marries into *Ahabs* brood,
Dying *Elijah* leaves his Curse behinde,
In writing, he the truth thereof doth finde.
- 22 Bad *Ahaziah* reignes, he goes to see
Sick *Jeoram*, *Israel's* King, too ominously,
For *Jehu* kill'd him, then the royal seed
His mother slew, a black and horrid deed,
Joash alone escap'd, as God decreed.
- 23 *Jejojada* the Priest makes *Joash* King,
Kills *Athaliah*, doth Gods worship bring
To a good state, for joy the people sing.
- 24 While the Priest liv'd, *Joash* rul'd very well,
Repair'd the Temple, but at last he fell
By *Zabad* and *Jebozabad*, for he
Was guilty of the death of *Zacharie*.
- 25 King *Amariah* reigns, and kills the men
That kill'd his father, hires an army then
Of *Israelites* 'gainst *Edom*, but God chose
Rather then use them, he his coyne should lose.
- 26 *Uzziah* reigns, is proud, the Priest he playes,
And so becomes a leper, while his dayes
Are done, *Jotham* his son the Scepter sways,
- 27 Reignes well, and prospers, *Ammon* doth subdue,
To *Ahaz*, after him the Kingdome's due.
- 28 Bad *Ahaz* suffers by the Syrians power,
Grows more and more idolatrous each houre,
Till death doth cut him down as 'twere a flower.
- 29 But *Hezekiah* reignes in a good way,
The house of God is purged in his day.
- 30 A Passeover h' ordains, for fourteen dayes,
'Tis solemniz'd with feasting, and with praise.
- 31 He but commands, and all men do obey,
They banish idols, and tithes freely pay.
- 32 *Senacherib* invades *Judah*, his great pride
Had the repulse, he went home, and there di'd.
Good *Hezekiah's* sick, and well again,

Dies,

An. Mundi

3055.

3062.

3069.

3108.

3138.

3190.

3206.

3222.

An. Mundi

3251.

Dies, and his son *Manasseh* comes to reign.
 33 Wicked *Manasseh*'s captiv'd, but he prays,
 And is restor'd, *Ammon* walks in his wayes,
 And by th' hands of's own servants ends his dayes.

3309.

34 *Josiab*'s reign is good, idols are fled,
 Gods house repair'd, he makes the law be read,
 Renews a foede with God, *Huldab* foresees
 The sinful nations future miseries.

3340.

35 *Josiab* keeps the Pasch, the Egyptian King
 Kills him, all *Judab* lamentations sing.

3341.

36 *Jeboahaz* depos'd to Egypt's gone,
 A Captive, other three to *Babylon*.

3351.

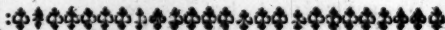
King *Zedekiah* is the last of them,

3352.

With whom was ruin'd faire *Jernsalem*,

3360.

Till *Cyrus* got th' Imperial Diademe.



A Logico-theological Analysis, of the Book of

Ezra.

THE Book of *Ezra* contains the return
 of the People from *Babylon*, and the
 causes thereof

Efficient, both instrumental, as *Cyrus*
 who made the Proclamation, chap. 1.
 and

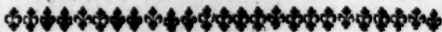
and principal, as *Zerobabel*, who led the people out of *Babylon*, *chap. 2.*

Final, which was the restoring of Church and Common-wealth, *chap. 3.* whereof there were divers impediments

Objected by { The Samaritanes, *ch. 4.*
The Governour of the
Countrey, *chap. 5.*

Removed by *Darius*, who renewed the Edict of *Cyrus*, *chap. 6.* and by *Ezra*. See

His { Travel to *Judea*, instituted by what
Author, *chap. 7.* undertaken with
what companions, *chap. 8.*
Reformation of unlawful marriage,
whereof there is a description,
chap. 9. and abolition by divorce,
chap. 10.



A P O E M E

Containing the κεφάλαια, or Con-
tents of the several Chapters
in the Book of

E Z R A.

I. C Hrist stirr'd up by God, doth leave proclaim.
To all that would for th'honour of Gods
name, Go

An. Mundi
3431.

An. Mundi

3446.

3450.

3510.

- Go rebuild *Jarvis* Temple, doth restore
 The vessels tane away from thence before.
- 2 The number, names and tribes of them that went,
 And what to God they for this grace present.
- 3 The Altar's rear'd, the Temples ground-work laid,
 Mixt noise of joy, and teares confusion made.
- 4 But here's a stop, some faithlesse men combine
 To get a Patent, t' hinder this designe,
 And do prevail, so that the work doth cease,
 Until *Darius* bids them work in peace.
- 5 Then *Haggai*, *Zachary*, and other men
 Of God, provoke to work again, and then
 The work goes on apace, though some would still
 Oppose it, but they cannot get their will.
- 6 *Darius* doth advance the building so,
 That now 'tis finish'd, dedicated too,
 With sacrifice, they worship in it, take
 The Sacrament o'th' Pasch, for the Lords sake.
- 7 *Ezra* to *Jury* goes, with warrant from
 King *Artaxerxes*, whither when he come,
 He blesses God that thus had brought him home.
- 8 *Ezra's* companions see, he doth demand
Iddo for Temple-Priests, and then command
 A Fast, and trusts the treasures i'th' Priests hand.
- 9 For their affinity with strangers, he
 Mournes, prayes, confesses to the God on high.
- 10 The People, at his words, do much deplore
 Their marriages, promis'd t' offend no more,
 And so divorc'd the wives they had before.

A Logico-theological Analysis,
of the Book of

Nehem.

THE Book of *Nehemiah* speaks of *Jerusalem* now restored, in respect of

I. Reparation of Buildings.

Undertaken, by what Authour, *chap. 1.*
with what preparation and help,
chap. 2.

Begun, *chap. 3.*

Hindred by external impediments, *ch. 4.*
and internal, *chap. 5.*

Perfected, *chap. 6.*

II. Restauration and Reformation, both

Politick, in } The City-watches.
respect of } The poll or number of the
People.
The Tribute *chap. 7.*

Ecclesiastical, in } Two Feasts. See their de-
scription, *chap. 8.*
respect of } Publick pennance, *ch. 9, 10.*

Mixt, *chap. 11, 12.*

III. The relapse of some wicked men in the
absence of *Nehemiah*.

A



A POEME

Containing the κεφάλαια, or Con-
tents of the several Chap-
ters in the Book of

NEHEMIAH.

An. Munds

1. **H**ANANI's sad newes makes *Nehemiah* fast,
And mourn, and pray, 'cause *Salem* now lies
- 2 King *Artaxerxes* spies it, as he takes waste.
His Cup, and therefore a Commission makes
To him to go, and by all means redresse
His dear beloved *Salem's* deep distresse.
- 3 The names and orders of the persons all
That under *Nehemiah* built the wall.
- 4 While th'enemies scoffe, he prays, they all do stand
With sword i'th one, trowel i'th'other hand.
- 5 Of morgage, bondage, debt, the Jewes complain,
But he their mutual pressures doth restrain.
- 6 *Samb. Nat* would affright him with pretence,
His own increase the feares, intelligence
They hold in private with the foe, but he
Goes on, concludes the building perfectly.
- 7 To *Hanani* and faithful *Hananiah*
The charge of all is left by *Nehemiah*,
Who here reports the Genealogy,
Of all that came up from Captivity.
- 8 They read, and hear the law of God, they weep,
Are comforted, the Feasts of Bootes they keep.
- 9 A solemn Fast, here they confesse and pray;

For

An. Mundi
3378

General, as the mourning of all the Jewes, chap. 4.

Special, the danger of Mordecai, chap. 5.

Karasagon, or Conclusion, by The Advancement of Mordecai, chap. 6.

The destruction of their enemies, as Hamans hanging, chap. 7. the slaughter of all the rest obtained, chap. 8. and executed, chap. 9.

3. The Epilogue, the confirmed tranquillity of the Jewes, chap. 10.



A P O E M E

Containing the κεφάλαια, or Contents of the several Chapters in the Book of
ESTHER.

An. Mundi
3376.

3380.

- 1 **A**ssuerus feast, Queen Vasthi will not come,
She is divorced, 'tis the wife mens doom,
That every husband shall bear rule at home.
- 2 **A**ssuerus hath forethinks, but thus 't must be,
Another Queen he must have, Esther's she.
- 3 **H**aman 'cause Mordecai doth his knee refuse,
Would for revenge go ruine all the Jews.
- 4 **M**ordecai, and the condemned Jewes lament,
The sentence for their death, Esther's content

To

- To beg their pardon, falls before she went
 5 Coming, the golden Scepter 'lures her, she
 Invites t^a Feast *Haman*, with's Majesty,
Haman provides a rope for *Mordecai*.
 6 The Chronicles bring *Mordecai* to th^e Kings mind.
 He bids go honour h^m, *Haman* must finde
 A way to do it, which makes *Haman*s wife
 Think, that anon 't will haply cost his life,
 But he conceales his grief, and goes his way
 To th^e dinner *Esther* had prepar'd that day.
 7 Ask *Esther*, said the King, the half o^r th^e land,
 Thou'lt have it, No, she only doth demand
 Pardon for th^e Jews, condemn'd through *Haman*s lie
 The Jews are pardon'd, *Haman* must now die,
 Upon the Gallows made for *Mordecai*.
 8 But *Mordecai*'s in honour, hath the ring
 That *Haman* had *Esther* intreats the King,
 To revoke *Haman*s Writts, he grants this thing.
 9 And so the Jewes, when they should come to die,
 They kill their foes, *Haman*s posterity
 Is hang'd, and lest this thing should be forgot,
 They keep the Feast of *Purim*, that is lot.
 14 *Affuerus* greatnesse doth conclude this text,
 And how to him great *Mordecai* is next.

An. Mundi

3390.

A Logico-theological Analysis,
 of the Book of

Job.

The Book of *Job* consists of three parts,
viz. G 2 I. A

1. A Prologue.

2. A Dialogue.

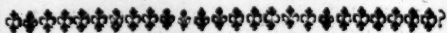
Of Disputers, where there are divers Acts, and divers Scenes. The first from chap. 1. to chap. 8. the second from chap. 8. to chap. 11. the third from chap. 11. to chap. 15. the fourth from chap. 15. to chap. 22. the fifth from chap. 22. to chap. 31.

Of Moderators,

As { Elihu, from chap. 32. to chap. 36.

{ God, from chap. 36. to chap. 41.

3. An Epilogue or Catastrophe, chap. 42.



A P O E M E

Containing the κεφάλαια, or Contents of the several Chapters in the Book of
JOB.

As Muna

1. **R** Ich Job, now poor, yet blesses God for all,
And humbly at Gods feet, on's face doth
- 2 Satan doth vex him, his wives counsel's bad, (fall
His friends with his distresse are stricken sad.
- 3 He curses now his Birth day, would faine die,
And so escape present extremity.
4. *Eliphaz* reproveth, tells him, Almighty God
Not on the good, but wicked layes his rod.

§ The

- 5 The end o'th' wicked's bad, God sends affliction,
But blessed is the end of his correction.
- 6 *Job* 'plaines not without cause, dead would he be,
He blames his friends, for want of charity.
- 7 Excuses his desire of death, complains
Of Gods great strictnesse, and his own great paines.
- 8 *Bildad* maintaines God, from Antiquity
He proves the ruine of hypocrisie.
- 9 Gods just, saith *Job*, with him contend who can ?
Afflictions condemn not the godly man.
- 10 Here *Job* expostulates with God on high,
Would die, but craves some ease before he die.
- 11 *Zophar* condemnes *Jobs* self-justification,
And of Gods wisdom makes a full narration.
- 12 *Job* stands it out with's friends, yet the same sense
With them he hath of Gods Omnipotence.
- 13 *Jobs* freinds are partial, *Job* his faith doth show,
Faine would his sins, and Gods intention know.
- 14 *Job* intreats favour by lifes brevity,
Negation of life lost, death's certainty.
- 15 *Eliphaz* reproves *Jobs* standing on his toes,
The wicked mans unrest he doth disclose.
- 16 *Job* checks his ruthlesse friends, shews his sad case,
Maintains his innocency face to face.
- 17 Appeales to God, th'harsh dealing of some fooles
May 'stonish, not discourage righteous soules.
- 18 Presumption and impatience, *Bildad* layes
To *Jobs* charge, then the bad mans woes displays.
- 19 *Jobs* sorrows teed the cruelty of's friends,
He pitty craves, himself to Christ commends.
- 20 *Zophar* layes forth the portion, and the state
Of wicked persons, whom Gods soul doth hate.
- 21 Nay but sometimes they prosper, *Job* contends
The good and bad differ not in their ends.
- 22 Mans goodnesse helps not God, saith *Eliphaz*,
And many charges against *Job* doth passe.
- 23 *Job* would faine deal with God, he trusts on's love,
Still his own innocence he doth approve.
Shewes that divine decrees none can remove.

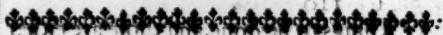
An. Mundi

- 24 Sin may go scotfree for a time, at last
The sleeping vengeance wakes, and comes on fast
- 25 Bildad in short doth this Position clear,
That no man in Gods sight doth just appear.
- 26 Bildad to Job seems too uncharitable,
Tis granted that Gods power's invetigable,
- 27 Job still protests his own sincerity,
Denies that hope attends hypocrisie.
- 28 A common knowledge of things natural
There is in men, but wisdom's above all.
- 29 The thought of former glory doth but double
Jobs inward sorrows, in this day of trouble.
- 30 See a strange change in Job, for weale and same
There's nothing now but misery and shame.
- 31 In several distinct cases, Job makes seen
His own integrity, what he hath been.
- 32 Young Elihu's angry, both with Job and's friends;
And though but young, yet he his verdict spends.
- 33 Holds argument with Job for God, and sayes
God ought not to give man account of's wayes.
- 34 Elihu checks Job, as calling God unjust,
Th' Omnipotent cannot be so, man mult
Humble before Gods footstool, in the dust.
- 35 Compare with God? 'tis odious; people cry
In vain, for want of faith in misery.
- 36 Gods Justice, and his works Elihu's confessing,
Tells Job his sins do hinder God from blessing.
- 37 Gods mighty works do man to seare him binde,
The depth of his great wisdom none can finde.
- 38 God challenging Job to answer, doth descry
His ignorance, and imbecilliry.
- 39 About the Goats, Hindes, Asses, Peacocks, Horse,
God argues Job quite down to move remorse.
- 40 It is obtain'd, for Job falls humbly down,
And to Gods attributes gives all renown,
Great Behemoth his other works doth crown.
- 41 So doth the Leviathan, that Sea-wonder,
Shew Gods great power, who only keeps him under.
- 42 Job humbles, God doth moderate on his side,

Against

Against his friends, and having thus been try'd,
God multiplies him greatly, till he di'd.

An. Mundi



A Logico-theological Analysis,
of the Book of

Psalmes.

Didiscalical, or
Doctrinal.
Simple, and
those either Oratorical, or
Petitionary.
Psalms are
either
Mixt, or Compounded of, &c.
Simple, and some of those

- † 1. Didascalical, partly concerning acts
and deeds, and those either of
Things done already, and those either
Past, as the historical *Psalms* of the
captivity, 44, 89, 137. and the re-
turn from *Egypt*, 78, 81, 105, 106,
114, 135, 136. and *Babylon* 126.
To come, as the *Psalms* that prophe-
cy of Christs marriage, 45. Passion, 22

69. the obedience and office of a Mediator, 40. His Kingdome, 2, 24, 47, 61, 72, 93, 96, 97, 98, 99, 110.

Things to be done, and those are either Ceremonial, speaking of their unprofitableness, 51.

Moral, concerning

Word, 19, 119. Volce and Majesty, 18, 29, 68, 114. Power, 89, 147.

Providence, 33, 104, 127.

Gods

Presence in judgements, 82. Every where, 139.

Goodnesse towards man, 8, 65, and the Church, 87, 107, 125, 130, 132. his collation with Idols, 115, 135.

† Partly concerning the

Felicity, 1, 15, 32, 92, 112, 127, 128, 144.

Good mans

Confidence, 11, 33, 27, 46, 49, 62, 77, 91, 121, 42, 43.

Humility, 131.

Oeconomy, prudence and piety, 101.

Wicked mans

Frailty, 37, 73, 75, 59, 129.

Corruption, 14, 53.

2. Oratorical, or petitionary, for Good, and that either

To be obtained { Publicly, for the Church
Privately, for the King,
20, 72, or our selves, as
remission of sins, 25,
31, 51. returning to the
Church, 42, 53, 63, 83.

Obtained already, and that either

By others, as where { For the King, 21.
there is gratulation { For the recover-
ing of the Ark,
122.

By our selves, for which we must give
thanks, 9, 18, 30, 31, 32, 34, 36, 48, 66, 41
76, 95, 104, 108, 111, 113, 116, 117, 118
124, 130, 135, 138, 139, 145, 146, 147,
148, 149, 150.

Evill, and that either

To be inflicted, that is, imprecation, 52
55, 69, 83, 94, 109.

To be removed, that is deprecation, as
when we pray for deliverance.

Sicknesse and sense of Gods dis-
pleasure, 6.

From {

Tongues, accusing un-
justly, 7. 120.

Armes, 3. 4, 5, 12, 17,
26, 28, 35, 54, 56,

57, 58, 59, 60, 64,
70, 71, 86, 123, 140,

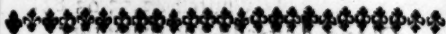
141, 142, 143, 144.

Mixt, which consist of

Prayer and thanksgiving, 16.

Com-

Complaint of } The enemy oppressing, 69,
 10, 13, 35, 38, 41, 88, 94.
 } God delaying, 44, 74, 79,
 80, 85, 102.



A P O E M E

Containing the κεφάλαια, or Con-
 tents of the several Psalmes
 in the Book of
 P S A L M E S.

An. Mundi

2910.
Helvic.

2886.

1. **G**ood men and bad have their contrary wayes,
 And either sort God, in their kinde, repayes.
- 2 The Gentiles all 'gainst Christ in Councel sit,
 Yet, maugre all their spire, they must submit,
- 3 While *Abſalom* purſues his father King,
 His father ſhrouds himſelf under Gods wing.
- 4 Hear me (ſaith *David*) why God doth not heare,
 The cauſe is ſinne, let but Gods face appear,
 Smiling, and th' whole ſhorly cannot ſo much chear
- 5 He prayes and ſhewes Gods great Antipathy,
 'Gainſt ſinners, but his own fidelity.
- 6 In ſickneſſe he complaines, as for his foes,
 By faith's great power he triumphs over thoſe.
- 7 'Gainſt *Ciſh* he prayes, and's other enemies,
 His faith, their fall, and his own weale, deſcries.
- 8 The world's a Temple, made by Gods great hand,
 For man, who all the creatures doth command,
 Whereat King *David* doth amazed ſtand.
- 9 He magnifies the Lord for treading down

His

- His foes, bids others sing the Lords renown,
He promises the patient poor a Crown.
- 10 Against the wicked he makes great complaint,
And of their fury begs divine restraint,
But comfort to the poore, that's almost faint.
- 11 Like a bird to an hill, *David* now flies,
While all's turn'd upside down, but the Lords eyes
See well to *David*, strike his enemies.
- 12 Oh what a want of godly men's i'th'earth!
God in his time will recompense that dearth.
- 13 *David* complains of Gods too long delay,
Prayes from impatience that God would him stay,
And not make vain his hope and trust for aye.
- 14 Ah foole ! is there no God ? thy very feare
Shewes that there is. Oh that the Lord would chear
By saving from thy hand, his *Israel* dear !
- 15 A Citizen of *Zion* would you know ?
His several graces do him clearly show.
- 16 'Gainst merits and idolatry he cries,
His divine choice, and portion magnifies,
And to eternal life expects to rise.
- 17 Defence against his foes *David* doth crave,
Puts on the shield of faith himself to save.
- 18 A Song of triumph for the Conquests given
'Gainst *Saul*, and them that had with *David* striven.
- 19 The Creatures shew Gods glory, th'holy Word
His grace, here *David* begs that of the Lord.
- 20 Here *David's* People magnifie their King,
In his behalf their Pray'rs to God they bring.
- 21 They're heard, the King prevails, they give God
And still expect more mercy in his dayes. (praise,
- 22 Here he takes sadly on, lamenteth sore,
And yet he prayes and praises as before.
- 23 God is his shepherd, gives him blessings store
- 24 All th'earth, (even Mount *Moriab*) is the Lords
The Temples Seat, where God a place affords
Only to th'holy, to whom he foretels,
The King *Messiah*, who all Kings excels.
- 25 *David* in faith begs these two things of God,

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Pardon of sin, assistance under th' rod.

2923.

- 26 Here's an appeal to God, upon this ground,
 That *David's* heart to God was ever sound.
 27 The things that sustain *David's* faith, are three,
 Gods pow'r, his love to God, pray'r's fervency.
 28 He prays against his foes, his God doth bless
 Petitions for the Peoples happinesse.
 29 To th' highest King Kings praise must be directed,
 'Cause only by his pow'r they are protected.
 30 *David* sings praise at's houses Dedication,
 And of Gods mercy makes a long relation,
 Stirs up the Saints to a like Gratulation.
 31 *David* believes, craves, joyes, and prays to God,
 Whose divine goodnesse he proclaims abroad.
 32 Whose sin is pardoned he is truly blest,
 Th' heart is much eased where the sin's confest,
 Only Gods promise causes joy and rest.
 33 Praise God for's goodnesse; pow'r and providence,
 Stay upon him by faith and confidence.
 34 *David* himself praises, bids others praise,
 Trust, fear the Lord, and lastly he displays
 The good mans priviledge, sin bad men slayes.
 35 *David* prays for himself, and 'gainst his foes,
 Their injuries he doth to God disclose.
 36 The bad mans case is fearful, theirs is best
 That are the Lords, and under's wing do rest,
 Gods love is excellent, *David* doth pray,
 That from the Saints it never flie away.
 37 Oh the wide distance 'twixt bad men and just,
 The thought of this may arme with patient trust.
 38 *David* surrounded now with great distresse,
 Prays God he would not leave him compasslesse.
 39 *David's* afraid, though mov'd, to speak amisse,
 The thought of vain-short-life his bridle is.
 40 See the grand profit of true confidence,
 The best oblation is obedience,
David prays best inflam'd by's evil sense.
 41 God cares for tl. poor, *David's* foes treach'rous are,
 He flees to God experienc'd of his care.

- 42 *David* would fain serve God in's Temple faire,
Checks his own soul for drooping with despair,
As if he never thither should repair.
- 43 He prays to be restor'd, to serve God there,
With hopes hereof he his sad soul doth chear.
- 44 The Church erst comforted, doth now complain,
Yet still is firme; craves divine help again.
- 45 Christs Kingdom with its majesty and grace,
The Churches duty t'him, fall to this place.
- 46 The Church in God reposes all her faith,
David exhorts to see what cause she hath.
- 47 The Nations are advis'd to entertain (strain,
Christs Kingdom, and praise God i'th highest
- 48 For th Prlvedge and gifts the Church doth gain.
- 49 The hope of Resurrection must needs be
Fixed on God, not earths prosperity.
- 50 God in his Church is a Majestick King,
Behold his Writ, his Saints to soerde to bring,
The rest to judgement, to him praises sing.
- 51 The guilt and filth of sin (Lord) wash away,
Cleanse me, and blesse the Church, *David* doth pray,
When *Nathan* check't him, 'cause of *Bathsheba*.
- 52 *Doeg*s destruction *David* prophesies,
Good news, but he himself on God relies.
- 53 Ah foole ! Is there no God ? thy very fear
Shewes that there is, Oh that the Lord would chear,
By saving from thy hand his *Israel* deare.
- 54 Against the pickthank *Ziphims* *David* cries,
Hights God for saving him a sacrifice.
- 55 *David* his fearful case to God commends,
Tells how he is betray'd of's very friends,
False bloody men do make untimely ends.
- 56 Here he complains against the Philistim,
Who, but for God, in *Gath* had surpriz'd him,
Therefore he l trust the word of *Elohim*.
- 57 Fleeing from *Saul*, unto God *David* flees,
Prayes, and when he shall be saved, to praise decrees.
- 58 Schools wicked Judges, makes their venom known,
Tells them, they shall be judg'd before Gods throne.
- 59 When

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- 59 When as *Sauls* Scourts belet his house to have him,
 After complaint he prayes to God to save him,
 Sings of Gods power, that then deliverance gave him.
- 60 At the Salt-valley battel he repears,
 Gods former absence from them, then intreats
 They may no more receive the like defeat,
 Builds on Gods promise, that he shall be great.
- 61 *Dauids* experience to God makes him flee,
 For's promise sake he'l serve him constantly.
- 62 In God he trusts, his foes he cries quite down,
 The godly he cries up, no earthly things
 Are to be trusted; in the glorious Crown
 Godspow'r, and mercy wear, of them he sings.
- 63 He thirsts for God, with lifting up of hands,
 He blesses God, by whom's foes fall, he stands.
- 64 To be sav'd from his foes, he craves again,
 Their wickednesse will turn to their own pain.
 Their fearful fall will make the righteous faine.
- 65 To God for's grace, he *Hallelujahs* sings,
 Shews th'elects blessednesse in divers things.
- 66 Praise and blesse God, the works of God observe,
David for his part vowes the Lord to serve.
- 67 Thy Kingdome come, and blessings that attend
 Thereon, to shall thy praise reach the worlds end.
- 68 At taking up the Ark, this was the Pray'r,
 God's to be prais'd for's mercy, and his care.
 O'th'Church, and for his works past all compare.
- 69 *David* again is here under a cloud,
 Prayes, blasts his foes, and praises God aloud.
- 70 Remember, is the title of this Psalme,
 To storme the wicked, send the Saints a calme,
- 71 Assured of Gods favour, *David* prayes
 Against his foe, that at his poor soul playes.
- 72 *David* prayes for Christs type, his own sweet Son,
 Pointing at Christ the'ectype of Solomon,
 Whose Kingdomes truth, and glorie's coming on.
- 73 The wicked's woale King *David* half enchanted,
 Till at a Sermon he his slip recanted,
 Seeing the ungodly's ruine lively painted.

- 74 The Temples fall he laments bitterly,
Which by the Spirits light he did foresee,
And argues from Gods pow'r, from th'adversary,
From Gods own seede to help the Sanctuary.
- 75 He praises, and a just Judge voves to be,
Condemns the proud, that lift their horns on high.
- 76 Gods Majesty's reported in this place,
In's service are requir'd reverence and grace.
- 77 *David* declines too much to diffidence,
But a view of Gods Works works confidence.
- 78 O learn Gods law, from which 'cause *Isr'el* swerv'd
They were spu'd out by God, as they deserv'd.
- 79 *David* laments *Jerus'lems* heavy chance,
And for her begs of God deliverance.
- 80 The Churches wo is cause of lamentation
To *David*, he begs hard its restauration.
- 81 *David* doth first call here to praise the Lord,
Next *Isr'els* disobedience doth record.
- 82 'Cause Judges do true Justice quite forsake,
David prays God the Province t'undertake
Himself, and now to judge the earth t'awake.
- 83 Here he tells God how his soule foes conspire
Gainst him, and prays, God 'stroy them in his ire.
- 84 How fain would *David* go to th'house of God,
They're blest, saith he, that there may have abode.
- 85 *David*s experience of Gods love of old
Makes him t'expect it for the future, bold.
- 86 *David*s clear conscience makes him strong to pray,
Gods love and pow'r still stronger ev'ry day.
- 87 The Church and her true members are set forth,
Their increase, consolation, nature, worth.
- 88 Here's a Petition, which withal complains
Of danger, terroures, desolation, pains.
- 89 *David* to God a Gratulation sings,
For's Covenant, pow'r, Church-care and other things.
- 90 *Moses* to's murm'ring people, judg'd to die,
Teaches a Pray'r their God to pacifie.
- 91 The state, the safety, dwelling, servants, friends,
Of

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Of godly men, the Psalmist here commends.

92 This Song or Psalmes was for the Sabbath-day,
It charges praise to God, who doth display
His mighty works, Sinners and Saints repay.

93 The holinesse, the pow'r, the Majesty,
See here of the *Messiah's* Monarchy.

94 No Justice, but Impiety, saith *David*,
Blest are th'afflicted, for by God they're saved.

95 For greatnesse, and for goodnesse, praise to God,
Isr'el did tempt him, and they felt his rod.

96 Again sing *Hallelujah* t'him on high,
For's greatnesse and transcendent Monarchy.

97 It is majestick, Atheists dearly buy
Their image-worship and idolatry.

98 All Jewes, all Gentiles, and all Creatures sing
A new Song, unto God th'eternal King.

99 And worship him, who doth appear to be
The holy King, that rules with equity.

100 His pow'r, truth, mercy alwayes magnifie.

101 *David* doth here enter into a vow,

To purge his House, and Kingdom, and shews how.

102 But here he prayes, and cries, until his Cry
Rest on Gods mercy and eternity;

103 Which mercy's wond'rous for its stedfastnesse,
Therefore he cries, Blesse God, and blesse, and
blesse:

104 And blesse again, for's pow'r and providence,
And glory, which affects deep *David's* sense.

105 *Abraham*, and *Joseph*, *Jacob*, *Moses* found
God provident, therefore his praises sound.

106 *Hallelu-jah*, next he for pardon cries,
Of Fathers and Sons sinnes, exemplifies
Their wickednesse and Gods gratuities.

107 Trav'lers and Captives, sick men, Sea-men, try
Gods providence in their necessity.

108 *David* stirres up himself to praise the Lord,
And for's assistance builds upon his word.

109 *David* against his *Judas*-foes complains,
Displays their sin, 's own grief, foretels their pains.

- 110 The Kingdom, Priesthood, Conquest, Suffering
Of Jesus Christ *David* his type doth sing.
- 111 To *Hallelujahs* Gods great works invite,
The feare of God leads to true wisdom right.
- 112 The Saints are promis'd this world, and the next,
The wicked at their weal are always vext.
- 113 Of praising God, two causes here resent,
First he is merciful, then excellent.
- 114 The very creatures teach us God to feare;
By what they did when God his *Isr'el* deare
Did, as on Eagles wings, from *Egypt* beare.
- 115 God's glorious, dumb idols are but vain;
Trust him, and for his blessings bless again.
- 116 *David* for his deliverance will repay,
Love, duty, thanks to God, now and for aye.
- 117 All nations to praise God, rise, come away.
- 118 Still praise, and trust in God, that's a sweet thing,
So will the coming be of the great King.
- 119 Here is a Storehouse where there's rich direction
For prayers, praises, action and affection.
- 120 Fie upon *Doeg's* tongue, wo's me that dwell
In *Mefech* and in *Kedar*, black as hell.
- 121 Yet trust in God, and then all will be well.
- 122 *David* is ravish't with *Jerusalem*,
Who love and pray for it, he blesses them
- 123 The Saints in God do here repose their trust,
And pray not to be sold to bad mens lust.
- 124 The Church lifts up her voice to God on high,
For that he saved her mirac'lously.
- 125 The faithful man, as *Sion*, firmly stands;
The righteous God will free from wicked hands,
Peace to the good, wo to the crook'd fire brands.
- 126 The Restauration of *Hierusalem*,
Sudden and strange, did seem to be a dream.
- 127 Gods blessing's all, without it all's in vain,
Blessed they that from God sweet children gain.
- 128 On him that feares God blessings flow amain.
- 129 *Hallelu-jah*, for saving *Israel*.
Gods Curse on them that 'gainst his Church rebel.

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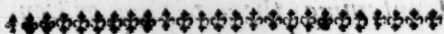
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- 130 *David* with hope looks up out of the deep,
Bids *Israel* hope's Anchor surely keep.
- 131 *David* is here like to a sucking childe,
He is (for all his state) so meek and milde.
- 132 What care he had for th' Ark, he brings 't away,
Unto *Jerusalem*, and then doth pray
To God, who doth with blessings him repay.
- 133 The love of Brethren beares the Bell away.
- 134 The Levites that i' th' Temple watch by night,
Are call'd upon to praise the God of might.
- 135 God's to be prais'd, but idols are not so,
God's mighty, they are vanity, we know.
- 136 Particular mercies are recorded here,
And Oh give thanks alwayes apart doth beare.
- 137 *Judah* is captiv'd under *Babylon*,
But God revengeeth *Judah's* cause anon.
- 138 The praises of God's word *David* here sings,
Kings hearing it shall sing to th' King of Kings.
Trust in the Lord, who though he sit on high,
Sees bad men at a distance, good men nigh.
- 139 God's Omnipresent and Omniscient,
His praises *David* sings, his heart is bent
Against the wicked, who their poison vent.
- 140 From *Saul* and *Doeg*, Lord (saith *David*) shield,
He prays against them, and on God doth build.
- 141 That's pray'r may climbe to God, that's tongue
may be
Guarded and watch'r, that's conscience may be free
From sin, and's life from scandal, is the scope
Of t'is Petition which he makes in hope.
- 142 *David* is here praying within a Cave,
Believing that the Lord can only save.
- 143 Here's pray'r mixt with complaint, his heart he
By the remembrance of the older dayes / (staves,
For grace, deliverance, foes-destruction prays.
- 144 He blesses God, 'gainst his foes doth not cease
To pray, and that his Kingdom God increase.
- 145 The Goodnesse, Kingdom, Provider ce and Fame,
The mercy of God, *David* doth proclaim.

146 Here

- 146 Here he vows, praises, bids in man not trust.
 But God who's mighty, Sov'reign, loving, just.
 147 To praise the Lord for's power, mercy, care,
 Providence ore Church and State, let no man spare.
 148 To praise the Lord he calls the creatures all,
 The heavenly, earthly, and the rational.
 149 And for his love, which doth the Church preserve;
 150 Praise on all instruments he doth deserve,
 Ev'ry thing that hath breath this charge observe.

An. Mundi



A Logico-theological Analysis,
 of the Book of

Proverbs.

THESE three Books of *Solomon* follow-
 ing, answer to the three Ages of Man,
 Youth, Manhood, and Old age, or to the
 three parts of the Sanctuary.

The Proverbs are either

Solomons, and those either

Written by himself, to chap. 10.

Partly unknown, from
 the 10. to the 25.

Collected by others, partly known, viz.

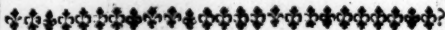
the servants of He-
 zekiah, to chap. 30.

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Others,

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Others, or at least put under another name then his own, as *Agurs, chap. 30.* his mothers, *chap. 31.*



A P O E M E

Containing the κεφάλαια, or Contents of the several Chapters in the Book of

P R O V E R B S.

1. **W**isdom's here taught, of sinners lures beware,
Wisdom her proud Contemners will not spare.
- 2 Wisdom preserves from bad men, and yet more,
It keeps men from th' enchantments of a Whore.
- 3 Here's wisdoms praile and profit, poor men crave,
But they are owners of what rich men have:
The wicked from Gods Curse can no man save.
- 4 Here *Solomon* tells his Parents lessons to him,
To shun bad wayes, for they would quite undo him.
- 5 Exhorts to wisdom, riot and excesse,
Condemnes, perswades men to contentednesse,
And to avoid adult'rons filthinesse.
- 6 'Gainst Suretiship and idlenesse he cries,
Seven things God hates, blesses him that obeys.
- 7 A whore, and her tame foole are here in view,
Her hellish wayes all men had need t'eschew.
- 8 See wisdomes nature, fame, excellency,
Its power, its riches and eternity.

9 Wildomes

- 9 Wisdomes seven pillar'd house, her invitation
Of sinners, see the harlots wanton fashion.
- 10 Treasures got well or ill, winking with th'eye,
Speech, way of Justice, and iniquity.
- 11 False weights and tales, ingrossing corn are naught,
Happy that land, that with good counsel's fraught.
- 12 The wicked are unstable, a good wife
Is th' husbands Crown, justice and truth gain life.
- 13 'Tis life to keep the mouth, t'hate pride and lies,
The company of wise men makes man wise.
- 14 A bad way oft seems good, joy's mixt with grief,
Fool's rage, the poore's deni'd his friends relief,
In the Kings favour a wise servant's chief.
- 15 Mans tongue, Gods eyes, a fool that will not learn,
'Twixt good and bad mens sacrifice discern,
The face doth show th' hearts gladnesse: Peace and
feare
Are precious things, there's no stall'd Oxe so dear.
- 16 Kings must not grossely erre, their wrath kills pride
Precedes a fall, by lots God doth decide.
- 17 A quiet morsel's sweet, God th' heart doth try:
Mock not the poor man: Princes may not lie:
Judge rightly: he's a friend, nay brother rather,
That loves in adverse times; an haplesse father
Is he, that hath a gracelesse Son: who's slow
To words, is thought wise though he be not so.
- 18 Retired men seek wisdom, God s a tower,
Accept not wicked person, 'tis i' th' power
O' th tongue to live or die, the poor doth crave,
But th' answers of the rich are stout and brave.
- 19 Riches get friends, false witnesse God doth hate,
A good wife's more from God then an estate,
Sloth's loathsom, poor men pittie, sons chastise,
Spoile not thy Parents, resistie no lies.
- 20 Wine is a mocker, counsel deep, none clear
From sin, God gives the perfect eye, and eare.
Naught, naught, the buyer saith, then boasts in haste
Who ere is rich, will pay dear for't at last.
- 21 The King's heart's in Gods hand, who thrives
by lies

An, Mundi

- Shall die, God loathes the bad mans sacrifice,
 Th' poor who heares not, God will not hear, No man
 Can dwell in one house with a brawling woman.
- 22 A good name's greatest riches, rich and poor
 Do meet, as in a way, a wanton whore
 Is a deep pit, a lion's in the way,
 Cry sluggards, Landmarks no man take away.
- 23 Moderate thy stomach, riches flie away,
 Like Eagles, hearken what thy Parents say,
 Envy not sinners, look not on the wine,
 Lest to excess and riot thou incline.
- 24 Ore-eat not honey, from the wicked flee,
 Feare God first, next Imperial Majesty,
 Envy, revenge, false witness, flout are all
 Condemn'd; rejoyce not at an enemies fall.
- 25 Lessons for Kings, how appease angry foes,
 Vain boasters their own folly do disclose.
- 26 Fooles, sluggards, base bodied are an offence,
 To the wise King, false friends make fair pretence.
- 27 Of self-pride, true love, prudence to foresee,
 Bray a fool in a mortar, yet he'l be
 As foolish still, care for thy family.
- 28 Law breakers praise the wicked, God disdains
 The Ammonians Prayer, who so gains
 By Usury and bad means, leaves all at last
 T' a Son, that will his bread on waters cast.
- 29 Here Magistrates are tutor'd, Parents told
 How to order Sons, Servants are not controll'd
 With words alone, wherever Vision failes,
 The People perish, ignorance prevails.
- 30 Nor rich, nor poor, saith Agur, a meane's best,
 The Catharists to be pure in vain comest,
 Four things unsatiable, four not well known,
 Four trouble the earth, of four the wisdom's
 shewn.
- 31 Lemuels good mother bids him well to look,
 To's wayes, a good wives praises end this book.

A Logico-theological Analysis,
of the Book of

Ecclef.

THis Book of *Ecclesiastes* treats of two things, viz.

I. The vanity of the world, out of *Solomon's* own observation,

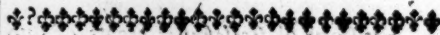
In	{	His own things, which	{	Knowledge,
		partly consisted in		chap. 1.
		Other mens things or affairs, which he	{	shews to be unstable, because of
Conversion of times,	chap. 3.			
Manners of Persons, as slothful men, covetous men, foolish	{			
Kings, chap. 4. Wicked men,				
Oppressors, Rich men, chap. 5.				
The	{	Uncertainty of things, as riches,	{	
		which are handled simply,		
		chap. 6. and comparatively,		
		chap. 7. Administration or		
		Government humane, chap. 8.		
		Divine, chap. 9.		

II. The profit and stability of Godlineſſe
and Piety, towards

Men, either Superiours, as Modesty,
Submission, &c. *chap. 10.* or Inferiours,
as Beneficence, *chap. 11.*

God, as reverence, which he perſwades
from

The { Vanity of Youth.
{ Mans declination in { Old age,
{ Death, *ch. 12*



A P O E M E
Containing the κεφάλαια, or Con-
tents of the ſeveral Chap-
ters in the Book of
ECCLESIASTES.
Or the Preacher.

An. Mundi

2542.

1. **A**ll things are vain, Mans labour, earth, Sun,
winde,
Under the Sun there's no new thing we finde.
- 2 Laughter is madneſſe, ſometime the wiſe King
Hath all delights, yet ſtill all's vain, doth ſing.
- 3 A time there is for all things under th' Sunne,
All's excellent, that th' hand of God hath done,
A man dies as a beaſt, when's thread is ſpun.
- 4 'Tis good to die ſoon, better ne're to be,
Two excel one for their duality.

Fooles

- Foolles fold their hands together, but they do not
 Work, others overwork for whom they know not.
 5 In some respects, even divine worship's vain,
 And so are riches, which cost so much pain,
 Naked men come, naked they go again.
 6 T'have riches, not their use, is vanity :
 So 'tis to have a poor posterity.
 7 Three helps 'gainst vanity in *Solomons* sense,
 Are mortifi'dnesse, credit, patience,
 Wisdome's not easie, 'mongst a thousand one
 Of men, 'mongst a thousand women none.
 8 Kings must be honour'd, better sink with th'holy,
 Then swim with men, that sell themselves to folly.
 9 Like chance to good and bad, all men must die,
 God overrules all, wisdom doth strength outvie.
 10 As dead flies oile, so folly wisdom stains,
 Princes oft walk on foot, and servants ride.
 Of childish, riotous Kings the text complains,
 Disloyal thoughts 'gainst Princes none can hide,
 But by the very birds they'l be descry'd.
 11 Cast bread o'th'waters, look not at the winde,
 Both light, and youth too vain each man may finde.
 12 Remember God, take time while 't may be had,
 God will judge all at last, both good and bad.

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A Logico-theological Analysis,
of the

Song of Songs.

THe Song of Songs sings of two spiritual lovers, their loves, their fallings out, the renewings of their loves, where we have warre, peace, hope, feare, parting, returning, all things, as in love. Here then are two things. 1. A Relation of their betrothing. 2. A demand of marriage.

I. A Relation of their betrothing, where by the Bride the Bridegroom is

Sought, *chap. 1.*

Obtained, *chap. 2.*

Required, *chap. 3.*

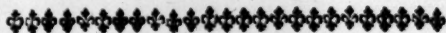
Returning he speaks with her, and is inflamed, *chap. 4.*

Goes angry away, *chap. 5.*

Returnes pacified, and commends her, *chap. 6.*

II. A demand of marriage, the Bride requiring it

For { Her selfe, chap. 7.
Her sister, chap. 8.



A P O E M E

Containing the κεφάλαια, or Contents of the several Chapters in the

SONG OF SONGS.

1. **T**he Spouse inamour'd, black, but comely would
Faine finde her love, she's taught to inquire
the fold

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Where shepherds their faire flocks together hold,
There one anothers beauty there be hold.

2 The Spouse doth faint for love, but in his arme
The Bridegroom stayes her that she catch no harm,
And she again-bids *Juries* maids be still,
Wake not her love, but the young foxes kill.

3 She seeks, and findes her love, he brings his Spouse,
Into his fortifi'd and Princely house.

4 Describes her beauty, haire, teeth, lips, neck, brest,
And each part else, shewes that he loves her best.

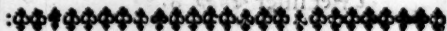
5 He wakes her, she is coy, he flees away,
She's love-sick, and his beauty doth display.

6 So doth he hers, calls her Morne, Sun and Dove,
Yet terrible as an army is his love.

7 He amplifies her praises, she again
Desires his sweet Communion to retain.

Her

An. Mundi 8 Her love's as strong as death, yet she doth crave
Her younger sister may like comfort have.



A Logico-theological Analysis,
of the Prophecie of

Isaiah.

THe first part of *Isaias* prophecie is either against the Jewes, or against their Enemies.

I, Against the Jewes in the reigne of *Uzziah*, under whom he speaks

† In an open and free speech, both
Against their sins, *chap. 1.*

Of their Repentance, which he perswades

From } Their general Calling, *chap. 2.*
 } Their own and Preachers infirmity, *chap. 3.*

 } Christs Kingdom, *chap. 4.*

† In a Poetical way, as of the Vineyard rejected, *chap. 5.*

Isaiah, in his reigne he speaks, *chap. 6.*

Achar

Achaz, in his reign he speaks, either
Particularly and specially concerning
his house, *chap. 7.*

Generally concerning } Terrific, persevering in
the people, whom } sinne, *chap. 8.*
he doth } Comfort, repenting, *ch.*
9, 10, 11, 12.

II. Against their enemies, *viz.*

The { Babylonians, *ch. 13. and 14.* Philis-
tines, *ch. 15.* Moabites, *ch. 16.*
Syrians and Israelites, *ch. 17.*
Ethiopians, *ch. 18.* Egyptians,
chap. 19. and 20. Babylonians,
and Edomeans, *chap. 21.* where
we have

{ Digression concerning the Ca-
lamity of the Jewes, and
Shebna, chap. 22.
A { Regression, concerning the de-
struction of the Tyrians and
other enemies, *chap. 23.* the
joy of the Jewes and their
praising of God, *chap. 24, 25,*
26, 27.

The second part of this Prophecy exhorts
to repentance,

{ Threatning, *chap. 28, 29, 30, 31.*
By { Promising { Christs Kingdom, *ch. 32.*
The destruction of their e-
nemies, *ch. 33, 34, & ch. 55.*
Propounding, &c.

Propounding the Providence of God,

Both

Special, towards *Hezekiah*
 Delivered from his enemy,
 whose boasting, *ch. 36.* and
 Both } confusion, *ch. 37.* are re-
 ported, and from his sick-
 nesse, *ch. 38.*

Reproved, *ch. 39*
 General towards his Church, from
 Testimony of *John Baptist*, and
 the Apostles, *chap. 40.*

Covenant made with *Abraham*,
&c. chap. 41.

The } Kingdom of Christ confirmed, *ch.*
42. of *Babylon* destroyed, *ch. 43.*

Temporal from
Babylon by *Cy-
 Deliverance* rus, *chap. 44, 45,*
46, 47, 48.

Spiritual by Christ,
 See his

Vocation and Function; *chap. 49.*

Humility and Reproaches, *ch. 50.* and
 thereupon the

Consolation of *Sion*, *chap. 51.*

Exhortation, *chap. 52.*

Reprehension for their

Incredulity, *chap. 53.*

Impiety, which is propounded, *ch.*
54, 55, 56. and reproved, *ch. 57.*

58, 59. They are called back to
 Christ, now to be preached, *ch. 60*
 by arguments.

From

The profits of the Church, *1 ch.*
 61, 62.
 The glory of Christ, *chap. 63.*
 From 64, 65.
 The destruction of the Syna-
 gogue and setting of the
 Church, *chap. 66.*



A P O E M E

Containing the κεφάλαια, or Con-
 tents of the several Chapters
 in the Prophecy of
 ISAI AH.

- 1 **J**udahs both sin and judgement he laments,
 Their very service their God discontents,
 Only he's happy that in time repents.
- 2 Christs reign's foretold, wherein all warres shall
 cease,
 Divine desertion's caus'd by sins increase.
- 3 With sin confusion doth each where overflow,
 Rulers oppress, men, women shamelesse grow.
- 4 When evils in the world shall grow extreme,
 Christs blessed Kingdom will abolish them.
- 5 The Parable o' th' Vineyard doth excuse
 Gods judgements on the wanton, covetous Jewes,
 For all th'ungodly practises they use.
- 6 *Isaiah's* frighted with a vision, him

An. Mundi

The

An. Mundi

- The Lord doth comfort by a Seraphim,
Who with an Altar-coale did to him flie,
And touching's lips fir him for prophecy.
3210. 7 *Isaiah* comforts *Abaq*, *Christ* foresees,
From *Asbur* spring *Abaq* his miseries.
- 8 By his mysterious Son he doth foretel,
Asbur shall conquer *Syria*, *Israel*,
And unbelieving *Fudab* too, in vaine
Are fond Conspiracies, their end is paine.
- 9 *Christ*s Birth and Kingdom doth great joy create,
In midst of sorrowes *Israel*'s obstinate,
Proud, counterfeit, to judgement destinate.
- 10 Wo to all Tyrants, this the Lord hath spoken,
Proud *Asbur*, though Gods rod, shall sure be broken.
Of *Israel*'s future weale here's a sure token.
- 11 *Christ*s peaceful Kingdom, *Jewes* shall be restor'd,
And Gentiles call'd, according to this word.
- 12 In that day shall the Church together sing
This Song of Praise unto the blessed King.
3227. 13 God musters th'Armies of his wrath, the Medes
Gainst *Babylon*, to ruine it, he leads.
- 14 *Israel*'s restor'd, insults ore *Babylon*,
Th'Assyrians yoke too God will break anon.
- 15 And *Moabs* present glory will be gone.
- 16 *Moab*'s exhorted therefore to obey,
And still forewarned of her fatal day.
- 17 *Israel* and *Syria* threatned. some few shall
Leave idols, all the rest must justly fall,
Yet *Israel*'s foes God to account will call.
- 18 The Ethiopians burden's great thereby.
Gods Church shall be improv'd abundantly.
- 19 *Egypt*'s condemn'd, her Princes vaine, yet she
Israel, and *Asbur* once a Church shall be,
3236. 20 Mean time, with th'Ethiopian she must see
And undergo a fore captivity.
- 21 Down *Babel*, down *Arabie*, *Duma* down:
Tema and *Kedar*, God on you hath blow'n.
3237. 22 *Persia* spoiles *Fudab*, *Fulabs* joy is faded,
And *Shebna* their great Treasurer's degraded.

- 23 *Tyrus* goes next to sh'block, how, for what reason?
You're told, yet shall return too in her season.
- 24 Sore judgements on the land, all's dark and sad,
Yet shall a remnant in the Lord be glad.
- 25 *Isaiab* to the Lord, for these three things,
Judgement, refreshment and deliverance sings.
- 26 This is the Song, it bids trust, wait on God,
They'll travel for him, that have felt his rod,
And he'll raise them that under foot are trod.
- 27 He cares for's vineyard, he doth but chastise,
Not judge his People, that his Church shall rise,
Of Jewes and Gentiles mixt, he doth devise.
- 28 With *Ephraims* threat, Christ Jesus is foretold,
Their foede with death and hell will never hold,
Divine truthes they'll not learn, though often told.
- 29 A Curse on *Ariel* for its senselesnesse,
And counterfeiting, Good men God will blesse.
- 30 Who trust in *Egypt*, and contemn Gods Word,
Are censur'd here by warrant from the Lord.
- 31 And here again, *Esay* calls for Conversion,
And addes to that th'Assyrians subversion.
- 32 O blessed King Christ! he can name men right;
Here's desolation first foretold, then light.
- 33 Gods judgements dog the Churches foes, its friends
Great Priviledge, and happinesse attends.
- 34 What various judgements God doth throw on's
Their certainty the Prophet doth disclose. (foes,
- 35 When Christ shall reign there shall be joy indeed,
By th'hope of that the weak are comforted.
- 36 *Senacherib* 'gainst *Judah* now appeares,
Blasphemes, boasts, puts the people in great feares,
His words are brought to *Hezekiab*, he
Bids them, they answer not his blasphemy.
- 37 *Isaiab* comforts them 'gainst this proud foe,
His Camp on heapes th'Angel of God doth throw.
- 38 The King about to die, yet doth obtain
By Pray'r to God a longer life and reigne,
And for that renders thanks in th'highest strain.
- 39 But here he sins, in shewing all he had

3238.

- An. *Baruch*;
 To th' Babylonian Nuntio, *Esay's* sad
 To heare 't, and this cold comfort gives anon,
 All must be carri'd into *Babylon*.
 40 *John-Baptist's* here foretold, who must forerun
 To make a strait way for the Rising Sun,
 By whose Omnipotence great things are done.
 41 God doth his mercies to the Church here scan,
 Shewes he doth more for his, then idols can.
 42 Christ's office's grac'd, with meeknesse he doth bring
 The Gospel, men for that must praises sing.
 43 He cheares his Church, steeles them 'bout his
 Forcels of *Babylons* destructive houre. (pow'r,
 44 The Church is chear'd again, idols vain things,
 To God for's saving power the Prophet sings.
 45 Great *Cyrus* comes, who strives with's Maker falls,
 God is Almighty, Jewes and Gentiles calls.
 46 Th' idols of *Babel* could not ward Gods rod,
 There's no comparison 'twixt them and God.
 47 Down *Babylon*, and all *Chaldea* down,
 ride, boldnesse, want of mercy lost your Crown.
 You're weari'd with th' incantments of your own.
 48 *Isr'l* sayes well, but yet is iron-hard,
 And yet belov'd, Peace from the wicked's barr'd,
 49 Christ sent to th' Jewes complains, to th' Gentiles
 moves,
 Zion laments his losse, Christ Jesus proves
 It is not final, his mixt Church he loves.
 50 Christ could even now redeem the Jewes, aswell
 As Gentiles, would they not as yet rebel.
 51 Saints look at *Abraham*, trust in God as he,
 And feare not man, Christ Jesus sets you free.
 52 Christ bids his Church believe so, and be kinde
 To th' Ministers of his Gospel, and unwind
 Themselves out of sins snarcs, which too fast binde.
 53 Most men believe not, but condemn Christ Jesus,
 Though only his sweet Passion doth release us.
 54 The Gentiles Church is large, and safe, and faire,
 God keeps and comforts it with special care.
 55 To faith and penitence the promise lures,

That

That Joy attends on faith, the text assures.

56 Be holy, be all holy, keep Gods day,

Pray in his house, blinde watchmen get away.

57 The good mans death is blessed, *Israel* is blam'd

For idols, Gospel comforts are proclaim'd.

58 Cry, cry against dissembling Fasts and wayes;

They stink, but true Religion hath the praise.

59 Sin brings in plagues, but it makes good things
feare,

God only saves, see the New Covenant.

60 Th'accessie o'th' Gentiles adds to th' Churches glory

'Tis richly blest, though erst a little sorry.

61 Christs office see, the forwardnesse of faith,

And of its blessings, what the Spirit saith:

62 Esay to preach the Gospel will not cease,

Like zeale must be in all that preach Christs peace.

63 Who's this with bloody cloashes? He that can save,

Mercy his Church doth both believe and crave.

64 And here craves a Remonstrance of Gods might,

To cleanse their sins, and put their plagues to flight.

65 The Jewes cast out, the Gentiles come in place,

The new *Jerusalems* glory and grace.

66 Gods throne's in heaven, he'l be truly serv'd,

The wicked shall be plagu'd, as they deserv'd,

But his deare holy Church shall be preserv'd.

An. Maund.

Causes, viz. Sins laid down

¶ Specially, as the Peoples superstitious opinion of the Temple, and contempt of the Prophets, chap. 7.

¶ The covetousnesse and flattery of Priests and Prophets, chap. 8.

¶ Generally, as in all men Malice and uncircumcisednesse of heart, ch. 9.

¶ Vain confidence in idols, chap. 10. and 11. and present Prosperity, notwithstanding which, he foretels their destruction, chap. 13. famine, chap. 14. foure plagues, chap. 15.

¶ Confirms the threatning, by

A type, chap. 16.

A Sermon, arguing from

¶ Impotency of man in whom they trusted, chap. 17.

The ¶ Power of God, chap. 18. and the contempt of him, chap. 19. apparent from *Pashurs* imprisoning *Jeremy*, chap. 20. though he was consulted in *Zedekiahs* time, chap. 21.

¶ King *Jebojakim*, under whom he speaks

In an uncertain time, where he threatens Kings and Kingdome, chap. 22.

Princes, Pastors, People, chap. 23. and anon comforts again, chap. 24.

In a certain time, viz. In the fourth

yeare of his Reigne. Now

He { Foretels to the Jews seventy years
Captivity, and to the Babylonians
ruins, *chap. 25.*

{ Exhorts the Jewes, *chap. 26.*

King *Zedekiah*, under him he prophesies
to the Jewes, both at home, and in
Babylon, and *Egypt*.

At home, and to them he foretels as
in *Jehojakims* time the Babylonish
yoke and captivity, *chap. 27.* and
for this is affronted by *Hananiah*
the Pseudo-Prophet, *chap. 28.*

In *Babylon*, and here some things are
Prophetical, and some Historical.

Prophetical, wherein he
Threatens the false Prophets, *ch. 29.*
Comforts the godly, with

{ Discourse, *chap. 30. and 31.*

Type of a bought field, *chap. 32.*

Promise of Christ, *chap. 33.* where

A { there is a Digression to the
fourth year of *Jehojakims*, against
the Jewes simply, *chap. 34.* and
comparatively with the Recha-
bites, *chap. 35.*

Historical, concerning

Jeremiah, his { Book is burnt, *chap. 36.*

{ Body is { Imprisoned, *ch. 37.*
and *ch. 38.*

{ Delivered, *ch. 39.*

Gedaliah

Gedaliah, whose slaughter is } Foretold, *ch.*
 } 40.
 } Committed,
 } *chap. 41.*

In *Egypt*, where the Prophets counsel concerning their flight into *Egypt*, is first sought, *chap. 42.* then fledged, *chap. 43.* then affirmed punishable, *chap. 44.*

2. Consolatory.

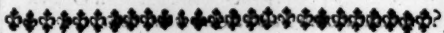
Especially to *Baruch*, *chap. 45.*

Generally to the Jewes, from the destruction of their enemies,

Egyptians, ch. 46. Philistines.

As } *Tyrians, Sidonians, Syrians, chap. 47.*
 } *Moabites, chap. 48. Ammonites, E-*
 } *domeans, Arabians, &c. chap. 49.*
 } *Babylonians, chap. 50.*

Epilogue, Historical, concerning the deportation of Zedekiah, chap. 51. and 52



A P O E M E

Containing the κεφάλαια, or Contents of the several Chapters in the Prophecy of
 J E R E M I A H.

1 W HAT time he prophesied, the Almond rod
 And seething-pot betoken plagues from
 God. I 4 The

An. Mund
 3320.

An. Mundi

- The Prophet though a childe at first, at last
 Like to a brazen wall stands strong and fast.
- 2 With honouring *Baal*, not him, God doth upbraid,
 He could not more forget them, then a maid
 Her ornaments, from him had they not strai'd.
- 3 To *Judah* God shewes mercy, though a whore,
Israel is worse, God bids her do no more,
 And she her sins confesses done before.
- 4 *Israel* is call'd, taught rightly how to sweare,
Judah's exhorted to repent and feare,
 The Judgements thundred out against her here.
- 5 Not one good man, nor Priest, nor People, all
 Whore, and transgresse, till they together fall.
- 6 With *Judah*'s banded foes the Lord takes part,
 Because their sins had lost his Royal heart.
- 7 Repent, or else be captive, vaine's your trust
 I'th' Temple, if you after idols lust,
 Mourn for your sins, or else you'l find God just.
- 8 They'l not repent, and therefore they must beare
 The sorest judgements that e're man did hear,
 Their crying Peace, Peace, now they l buy too dear.
- 9 Oh that my head were waters for their sakes,
 'Tis sin that this great desolation makes,
 An heavy death all sorts together takes.
- 10 Feare not heavens signes, can idols with God vie ?
 'Gainst foolish Pastors God aloud doth cry.
- 11 Gods Covenant proclaim'd, they will needs kill
 The Prophet, who pronounces vengeance still,
 For wishing to their best friend so much ill.
- 12 The wicked prosper, but anon shall fall,
 The penitent from bondage God will call.
- 13 The linnen girdle ruine doth portend,
 How to prevent it they are wish'd t'intend.
- 14 The Prophet prays in dearth, God will not heare;
 In vain false Prophets did the People cheare,
 Their flatteries cost the Prophet many a tear.
- 15 *Moses* nor *Samuel* can avert the curse,
Manasses sin's remembred, none was worse,
 Only the Prophet's blest, for his remorse.

- 16 The Jewes fall's here in types, yet they must see
A better day then when from Egypt free,
Mean time they're paid home for idolatry.
- 17 *Judahs* sinne's written with an iron pen,
She's captiv'd for it, there's no trust in men,
But in the Lord, whose word's Yea and Amen,
Hallow the Sabbath, God will blesse them then.
- 18 Like to a Potter, so doth God dispose
Of's vessels, *Judah* by her sin must lose.
- 19 Breaking a Potters vessel is a token,
That *Judah* for her sin shall so be broken.
- 20 Now *Magor-missabib* is *Pashurs* name,
By smiting of the Prophet that change came,
The Prophet 'gainst his own birth doth exclaim.
- 21 King *Zedekiah* consults *Jeremy*,
About the warres, hears his sad prophecy
Of desolation and captivity.
- 22 *Ergo* * *Fer.* bids repent, and doth inforce
With threats, and promises to move remorse,
Read *Shallum*, * *F'ojakim*, *Coniah's* Curse.
- 23 The Royal Pastor, Christ, the flock collects,
Erewhile disperst, false Prophets God rejects.
- 24 The Jewes, though erewhile captive, yet shall be
Restor'd again from their captivity,
At least, some part of them God will set free.
- 25 But first they must be bound, then freed again,
And then their foes shall undergo their pain.
- 26 The Prophet bids repent, and for that's tane,
Arraign'd, speaks for himself, is quit again.
- 27 The Prophet doth foretel by yokes and bands.
Nebuchadnezzars lordship ore most lands.
- 28 A typical yoke is broke by *Hanani*,
An iron one is put for't, he must die
That brake it, for in Gods name he did lie.
- 29 Be still, ye captive Jewes, the Lord will judge
Those that against your captive state do grudge,
Two for procuring mischief burnt with fire,
Shemaiah 'gainst the Prophet doth conspire.
- 30 God tells the Prophet of the Jewes sad fate,

An. Mundi

3333.

3334.

* *Jeremiah*

* *Jeboja-
kim.*

How

An. Mundi

How yet it shall be chang'd t' a glorious state.

31 Israel with Judah too shall fare like fare,
Christ shall rule both, his Church is all his care.

32 The Prophet's laid in prison, doth complain,
Says still they shall go out, but come again.

33 Yea they shall come again, and stand for ever,
Christ's Kingdome, and his Priesthood, shall cease never.

34 Mean time the people, with King Zedekiah
Must into bonds, sayes their Seer *Jeremiah*.

35 The Rechabites are here compar'd with Jewes,
Th'one obey chearfully, th'other refuse,

* *Jeremiah*

36 * *Jerem.* bids *Baruch* write his Prophecy,
And read it, it is fetcht by *Jehudi*,
Burnt by *Jehojakim*, for which soule crime
He smarts, but *Baruch* writes the second time.

37 King *Zedekiah* would have *Jerem.* pray,
But the Captivity doth still gainsay,
The Prophet proves it, is in prison cast,
Yet craves his liberty, and has't at last.

38 He's put i' th'dungeon, but a Blackamore
Bespeaks his liberty, he comes before
The King, hath conference with his Majesty,
Conceales it, is assur'd he shall not die.

39 The City's quire destroy'd, the King made blinde,
The Blackamore, and Prophet favour finde.

40 The Prophet freed, to *Gedaliah* goes,
So do the Jewes disper'd, but one of those
Conspires 'gainst *Gedaliah*, who foretold,
Will not believe that any man's so bold.

41 But *Ishmael* kills him, and to *Ammon* goes,
With many of the People, the rest chole
Johanan, this Traitor *Ishmael* to oppose,
Who fleeing with eight men the day doth lose.

42 *Johanan* inquires of God by *Jeremy*,
Is answer'd, he in Judah late shall be,
In Egypt expect nought but misery.

43 He sayes, thou li'st, goes t' Egypt, takes along
The Prophet, who doth sing this heavy Song,

Egypt

Egypt must stoop to Babylon ere long.

44 Th' idolatrous Jewes remaining there do sink it,
Their fall's foretold again, though they scarce
think it,

45 *Baruch* dismay'd, is cheer'd by *Jeremy*,

46 Who reads the King of *Egypt's* destiny,
But comforts *Jacob* in his misery.

47 The burden of the *Philistines* is great,

48 *Moab* for pride God doth with judgement threat,
Yet in his good time he'll found a retreat,

49 The *Ammonites* God also will pull down

But in good time he will restore their Crown;

50 He hath decreed too *Babylon* shall fall,

At what time, he his *Israel* will recall.

51 Again he sayes it, he'll perform it well,

On *Babylon* he'll revenge his *Israel*.

52 King *Zedekiah's* fall is here repeated,

His sons how slain, his army how defeated,

How *Jechoniah* sweetly was intreated,

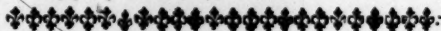
And at the Kings own Table Princely seated.

An. Mundi

3388.

Ante Chri-
stum.

580.



A Logico-theological Analysis,
of the Book of

Lamentat.

THE *Lamentations* of *Jeremiah*, con-
taine

Zions

Zion. S Lamentation, chap. i.

ΣExpostulation, chap. 2

For himself, *cb.* 3.

Jeremiahs { Lamenta- } For the City and
tion, Kingdome de-
Prayer, chap. 5. destroyed, *ch. 4.*

nion.

Kingdom destroyed, ch. 4.

stroyed, ch. 4.

Prayer, chap. 5.



A P O E M E

Containing the κεφάλαια, or Contents of the several Chapters in the

LAMENTATIONS.



Am. Mendi

W Idow Jerusalem for her sin's brought low,
Yet lays still, God is just, desires him
show

His judgements on her foes, that wrought her wo.

2 She doth lament, and reason with her God,
About her childrens death, and his sore rod.

3 * Jer. doth bemoan himself, Gods justice cleares,
Mans self-destruction shewes the force of teares,

4 *Jer.* laments *Zions* sin and famine great,
Is comforted, but *Edom* God doth threat.

5 She for her own, and *Sires* fins pardon craves,
That he would turn to them who only laves.

* *Jeremiab*

A

A Logico-theological Analysis, of the Prophecy of Ezekiel.

The Prophecy of *Ezekiel* consists of two parts.

I. The first part contains

Preface, concerning his own Vo-
cation or Calling, where is no-
ted

Gods Majesty, calling him, *ch. 1.*

A { Fearfulness, *ch. 2.*

The Prophets } Confirmation ,
 ch. 3.

Prophecy.

**Generall, which contains threatnings
against the Israelites.**

To be carried away, and these propounded, *cb.* 4. and 5. and amplified, *cb.* 6. and 7.

Carried away, of whom he sets forth

The } Sin, *ch. 8.*
 } Punishment, sword, *ch. 9.* and fire,
 } *ch. 10.*
 } Consolation, *ch. 11.*

II. The

II. The second part is partly

Minatory, against the

† Jewes, whose † sins he layes open,
and those eitherOf altogether, and those he layes
open by the type of a Vine, *ch.*15; a Maid, *ch.* 16. of Eagles,*ch.* 17. and by the similitude or
metaphor of a soure grape, *ch.* 18Of some, as Princes, *ch.* 19. of hy-
pocritical elders, *ch.* 20.† As also he layes open the † punish-
ment of their sins by divers types, as
of a sharp sword, *ch.* 21. and 22. the
women *Abola* and *Aboliba*, *ch.* 23.
the pot, *ch.* 24.

Gentiles, as

Ammonites, Moabites, Edomeans,
Philistines, *ch.* 25.*Tyre* and *Zidon*, *ch.* 26, 27, 28.*Egypt*, *ch.* 29, 30, 31, 32.

Consolatory, where there is

An *Exordium*, Concerning the Vo-
cation and Confirmation of the
Prophet, *chap.* 33.A *Narration*, propoundingThe { Misery of the People and their
wicked Rulers, *ch.* 34.

{ Mercy of God,

{ The destruction of the Edo-
mites, *chap.* 35.In { The promise of an eternal
in-

inheritance, *ch.* 36. 37.
 The slaughter of Gog and Ma-
 geg, *ch.* 38, 39.
 The restoring of the Temple,
ch. 40, 41, 42. the Ministry
 and Worship of God, *ch.*
 43, 44. the land and King-
 dom, *ch.* 45, 46, 47, 48.



A P O E M E

*Containing the κεφάλαια, or Con-
 tents of the several Chapters
 in the Prophecy of
 EZEKIEL.*

- 1 **W**Hat time he prophesied, what he did see,
 Foure wheeles, foure cherubs, and their
 Physnomy.
- 2 The Seers Commission and Instruction see,
 The displaid roll of his sad Prophecy.
- 3 He eates the roll, that eating gaints him skill,
 God opes and shuts his mouth, when, where
 he will.
- 4 The siege and straitnesse of great Salem here,
 In types of Cowes and Mans dung do appear.
- 5 The type of haire this myst'ry doth afford,
 Of famine, of dispersion and the sword.
- 6 Idols destroy them, faithful men lament
 Their case and sin, ore them God doth repent.

An Mundi

- An. Mundi* 7 As erewhile dung and haire, now chaines foreshow
Jerusalems sad fate and overthrow.
 8 The Prophet in a vision is acquainted
 With the foul sins, wherewith all *Jury's* tainted.
 9 Another vision doth divide the Nation,
 Some to destruction, some to preservation,
 A Writer marks the mourning generation.
 10 Two visions here together, one of fire,
 Th'other of cherubs, which we may admire.
 11 The Princes sin are judg'd, glory forsakes
 The City, God the Seer to Chaldee takes.
 * *Ezekiels.* 12 *Ezek.*'s removing, trembling, teares imply
 Captivity, one Proverb proves a lie,
 By the quick end of each sad Prophecy.
 13 For Pseudo-Prophets, that i'th'arme-pits sowe
 Pillowes, there is reserv'd an overthrow.
 14 False Prophets flatter, but God truth doth say,
 That for their idols they shall dearly pay,
Job, Noah, Daniel, could nor vengeance stay.
 15 *Jerusalem* is like a Branch of Vine,
 Tis for no use, that's sacred or divine,
 To fire they're both condemn'd, ectype and signe.
 16 A wretched Infant here doth signifie,
Jerusalems state, and Gods fidelity,
 Her monstrous whoredomes, and sad destiny.
 17 Two Eagles with the tops of Cedars flie,
 T'*Egypt* or *Babel*, speak Captivity,
 18 Talk no more of soure grapes, the Lord doth clear
 His Justice towards all, holds mans life deare.
 19 Th'impounded lions whelps here do portend
 Princes, the wasted vine their cities end.
 20 Rebellious *Judah* must consult no more
 Their God, till he again do them restore.
 21 Asword, a sharp sword doth the Prophet cry,
 Still to presage a sad Captivity.
 22 Oh what a cloud of sins is here ! Gods ire
 Will burn *Jerusalems* drosse as 'twere with fire.
 23 *Aholah* and *Aholibah*, two whores,
 The later's plagu'd by th'lovers she adores,

Both

- Both judg'd, they are two daughters of one mother,
Samaria's one, *Jerusalem* the other.
- 24 The seething pot bodes woe, the Seers dry eyes
 For his dead wife, this mystery implies,
 That expresse *Salems* grief, no tears suffice.
- 25 Yet t' *Ammon*, *Moab*, and the rest, their dues
 The Lord will pay, for vaunting ore the Jewes.
- 26 'Gainst *Tyrus* too sentence is read, the King
 Of *Babel* must her to destruction bring.
- 27 Though here the Prophet do her glory sing.
- 28 The Prince of *Tyrus*, that with God compares,
 With *Zidon* in the same destruction shares,
 By meanes of their fall *Israel* better fares.
- 29 And down must *Egypt* go to *Babylon*.
 And yet must be restor'd again anon.
- 30 *Egypt* and all her helpers now must fall,
 The arme of *Babylon* must confound them all.
- 31 As erst *Assyria* fell from her great state,
 So shall th' Egyptians beare the self-same fate.
- 32 And yet again he sayes it, that they may
 Know there's no scaping from the fatal day.
- 33 The sleeping watchman's curst, the faithful blest,
 Returners, not Revolters, see Gods rest, (best,
 Gods Song-man's sleighted, though his Songs be
- 34 The shepherds mercinarinesse is a great crime,
 Christ the good shepherd's promis'd, in his time.
- 35 Mount *Seir* must smart, for hating *Israel*,
- 36 And so must others, then it will be well
 With *Zion*, when Christs Kingdom beares the Bell.
- 37 *Israel* shall live like these dry bones, once more
 To *Judah* joyn'd, like two sticks, as before.
- 38 Gogs army, malice, judgement, come and see,
 39 His death, poor captive *Israels* Jubilee.
- 40 New *Salem* in a Vision's measur'd out,
 41 The Temple too describ'd within, without,
 42 The Priests, their chambers, th' outer Court are
 meeted,
- 43 Thither Gods name returns, where'twas erst seated,
 And from whence justly he for sin re-created.

The second, *chap. 4.*

A Writing, whereupon followed his Honour, *cb. 5.* and upon his honour, envy, which yet was frustrated, *chap. 6.*

2. A Prophecy of things to be done, even to the coming of Christ, as concerning the

Calamity of the Church, set forth

By { *Four Beasts, chap. 7.*
A Ram and a Goat, *chap. 8.*

Deliverance of the Church, where we have the

Meanes of it, *Daniels Prayer, cb. 9.*

Manner,

{ *Its Revelation, cb. 10.*

Of { The Churches calamities by her enemies, *chap. 11.*

{ Her deliverance by Christ, *chap. 12.*



A P O E M E

Containing the *κᾶφάλαια*, or Contents of the several Chapters in the Prophecy of

DANIEL.

1 J Ehojakim's tane captive, *Babels King*
Bids *Ashpenaz*, some Jewish young men bring

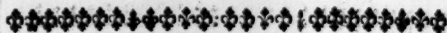
An. Mundi

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To

An. Mundi

- To live in's Court, *Daniel* and other three,
 With pulse and water fed, the rest outvie,
 Both for pure beauty and philosophy.
3348. 2 The King dreames, and forgets it; *Daniel* straight
 Tells both the dream, and its mysterious weight.
- 3 *Daniel's* three friends are into th' furnace thrown,
 Because before an idol they'l not down,
 They're there unburnt, which makes the King
 Both for their Honour and Gods Majesty. (decree
3379. 4 Here's the Kings second dream, *Daniel* sayes, this
 Foretels the Kings own Metamorphosis.
- 5 *Belshazzar* sees a Script upon the wall,
 3484. *Dan.* reads, expounds it of *Belshazzars* fall.
3431. 6 *Dan.* though forbidden prays, to th' lions cast,
 3432. He's sav'd, his foes do break the lions fast.
3411. 7 Foure great beasts, and their myst'ry *Dan.* foretels,
 Yet th' Empire of the Lord all them excels.
3415. 8 Two thousand, and three hundreth dayes are here
 In Vision, Ram and Goat, and th' hornes they wear.
- 9 While *Daniel* cries peccator, and God seeks,
Gabriel instructs him in the seventy weeks.
3433. 10 To th' humbled Prophet Visions do appear,
 The Angel comforts him amidst his fear.
- 11 The King of *Græcia* quells the Persian King,
 Of leagues and flights, in course the Seer doth sing,
 By North and Southern Kings; but the last thing
- 12 In this Book is, that the Prince *Michael*
 Shall certainly deliver *Israel*,
 An Angel doth of future times foretel.



A Logico-theological Analysis, of the Prophecy of

Hofea.

Hoseah speaks of the depravation of the people of *Israel*, *Partly*, in an *Invective*, *Partly*, in a *Consolatory* way.

I. Invective, and here he speaks, *Part-*
-ly in

Types, whereof the first is of a Whore, which is propounded, *chap. 1.* and applied, *chap. 2.* the second of a woman redeemed, *chap. 3.*

Words, where we have

The sin of *Israel* and *Judah*, chap. 4.

Their punishment in two Sermons, one chap. 5, 6, and 7. the other chap. 8, 9, 10.

II. Consolatory, in two Sermons, whereof

The { First describes the wickednesse of
the People, *chap. 11.*
{ Second the mercies of God to
them, *chap. 12, 13, 14.*

A POEME

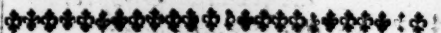
Containing the κεφάλαια, or Contents of the several Chapters in the Prophecy of
HOSEA.

An. Mundi
3164.

- 1 **T**He Prophet to point out the spiritual Whore,
By Gomer hath three Sons, yet as before,
Israel and *Judah* God will once restore.
- 2 What God gave *Israel*, she to idols gave,
And therefore's judg'd, yet God at last will save.
- 3 The wise redeem'd foretels *Zions* return.
- 4 Gods indignation doth against them burn,
For swearing, lying, killing, stealing, and
Idols and other sins, which drown the land,
By *Israel* *Judah*'s warned of Gods hand.
- 5 Prince, People, Priests, all are here threatnedfore,
Except they do repent and sin no more.
- 6 They're brought in here repenting, until when,
God doth complain, they alwayes sinn'd like men.
- 7 *Ephraim*'s an Oven, an half-bak't Cake, at best
A silly Dove, God doth their wayes detest.
- 8 *Israel* sa shameful vessel, sowes the winde,
By building Altars, reapes the whirlwinde,
And so the Lord rewards their sin in kinde.
- 9 And still against their sin, the Prophet cries,
Threatens dry breasts and foreigne miseries.
- 10 As Vines, so *Israels* idols fructifie,
Their King is gone, their Covenant's a lie,
They plow and sowe and reap iniquity.

11 *Israel*'s

- 11 *Israel's* unthankful unto God, that drew
Her with mans cords, yet see how God doth rue
The Judgements he must send, she l not be true:
12 Here windy *Ephraim, Jacob, Judah*, all
Are blam'd, wish'd to repent, before they fall.
13 Idols spoil *Ephraim*, make their God a Beare,
A Lion to thām, and their King cashiere.
14 But yet for all this, if they'l but repent,
God will cease all the plagues he erewhile sent.



A short Analysis, of the
Prophecy of

Joel.

THE Prophet *Joel* in this Prophecy,

Doth	{	Threaten famine, <i>chap. 1.</i>
		Exhort to publick repentance,
		<i>chap. 2.</i>
{	Comfort by the ruine of the Churches enemies, <i>chap. 3.</i>	

A P O E M E

Containing the κεφάλαια, or Con-
tents of the several Chapters
in the Prophecy of
JOEL.

An·Mundi

- 1 **J**oel foretels dearth, and in Gods great name
A general Fast and mourning doth proclaim.
2 He aggravates Gods judgements, bids the Fast
Again, and comforts *Zion* at the last.
3 I th' valley of *Jehosaphat*, God will
Dispute with them that wish'd his People ill,
As for his darling Church, he loves that still.

A short Analysis, of the
Prophecie of

Amos:

THe Prophet *Amos* treats in this Prophe-
cy of

The

The { The neighbouring enemies of the
Jewes, *chap. 1, 2.*

{ Sins of the Jewes, & that either in a
Discourse,

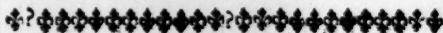
{ General, concerning their ingratitude,
chap. 3. violence and obduration,
chap. 4. impiety, pride, inhumani-
nity, *chap. 5.* luxury, *chap. 6.*

{ Special, concerning *Amaziah*, and his
family, *chap. 7.*

Double type, *viz.*

A Basket of Summer-fruits, *chap. 8.*

The smiting and shaking of the lintel
of the door, *chap. 9.*



A P O E M E

Containing the κεφάλαια, or Con-
tents of the several Chap-
ters in the Prophecy of

AMOS.

¹ G O d is displeas'd for three sins, and for foure,
With *Gaza*, *Edom*, *Tyre*, and divers more :

² With *Moab*, *Judah*, and with *Israel*,
Of whose unthankfulness he oft doth tell.

³ The Lion roares, therefore all People feare,
Why God is so displeas'd, the cause is clear.

⁴ Here *Bashans* kine to slaughter are condemn'd,

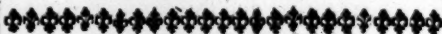
Because

An. Mundi
3146.

An. Mundi

- Because Gods many judgements they contemn'd.
 5 *Israel's* lamented here, with'd to repent,
 God their dissembling doth but ill resent.
 6 *Israel* is wanton, and she's rocky hard,
 Sad desolation must be her reward.
 7 Two judgements are diverted, but the line
 Shewes *Israels* fate, *Bethels* Priest doth repine
 'Gainst *Amos*, who his ruine doth divine.
 8 A Basket of ripe Summer fruit foreshowes,
Israels end neer, and the oppressors woes,
 All which a famine of the Word doth close.
 9 Their ruine is decreed, but i'th'last dayes
 God *Dauids* Tabernacle again will raise,

1351.



A short Analysis, of the
 Prophecy of

Obadiah,

THE Prophet *Obadiah* in this Prophecy,

Doth } Terrifie, }
 } Dehort, } the Edomites.
 } Comfort, }



A P O E M E.

*Containing the κεφάλαια, or Con-
tents of the Prophecy of
O B A D I A H.*

E *Dom* must be destroyed for his pride,
For spoiling *Jacob*, by affliction try'd,
The Lord will surely stand on *Jacob's* side.

An. Mundi
3352.



A short Analysis, of the
Prophecy of

Jonah,

THE Prophet *Jonah* sets forth his Embas-
sage to the Ninivites,
Imposed upon him when he was run-
ning away. See

His { Punishment, *chap. 1.*

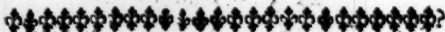
{ Deliverance by Prayer, *cb. 2.*

Undertaken by him, the fruit thereof

was

The

The } Preservation of the repenting
 Ninivites, chap. 3.
 Refutation of the Prophets anger,
 chap. 4.



A P O E M E

Containing the κεφάλαια, or Con-
 tents of the several Chapters
 in the Prophecy of
 JONAH.

An. Mundi

- 1 *Jonah* declines his charge, to *Tarshish* flies,
 Is storm-fast, cast ore-board, a whale doth rise,
 And catch him, they i'th' ship do sacrifice.
- 2 *Jonah* prays in the whale, God doth command
 The whale, and she doth cast him on the land.
- 3 Then he to preach 'gainst *Niniveh's* content,
 But judgement falls not, they, and God repent.
- 4 *Jonah's* not pleas'd, God makes not good his word,
 But God confutes him by the type o'th' gourd.



A short Analysis, of the
 Prophecy of
Micah,

THE first part of the Prophecy of *Micah*,
 Contains

Threat.

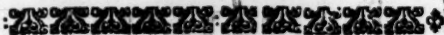
Threatnings, chap. 1. chap. 2. and 3.

Consolations chap. 4. and 5.

The second part contains in like manner

Threatnings, chap. 6.

Consolations after the complaints of
the godly, chap. 7.



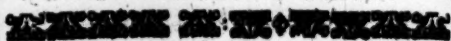
A P O E M E

Containing the *νεφέλαια*, or *Con-*
tents of the several Chapters
in the Prophecy of
MICAH.

- 1 **G**Ainst Jacobs idols Micah prophesies,
Laments their woful case with watry eyes.
- 2 Oppression cries, causes sad lamentation,
Idols, injustice overthrow the nation,
Of wine and strong drink they would hear relation.
- 3 The Princes cruel, Prophets false, and both
Secure, for these things 'tis that God's so wroth.
Because with blood they now do Zion build,
Therefore must Zion be plow'd as a field.
- 4 But for the Church of God, the Spirit says,
That it shall flourish in the latter dayes:
Its peace and glory God will highly raise;
- 5 When Bethle'em shall bring forth her mighty King,
Whose power all foes shall to confusion bring.
- 6 Mean time God's angry that they sleight his love,
Use false weights, speak loud lies, and do approve
Omries old lawes, which God to anger move.
- 7 The Church complaines of fewnesse, yet believes,
Bids her foes not insult, God her relieves
With comforts, she orejoy'd no longer grieves.

An. Mundi

3199.



A short Analysis, of the
Prophecy of

Nahum,

N *Abum* in this Prophecy
Doth { Propound destruction to
the Assyrians, *chap. 1.*
{ Expound the causes thereof,
Organical, their enemies, *ch. 2.*
Principal, their sins, *ch. 3.*



A P O E M E

Containing the κεφάλαια, or Con-
tents of the several Chapters
in the Prophecy of
NAHUM.

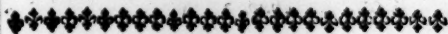
An. Mundi

- 1 **N** *Abum* tells *Niniveh*, God's a strong tower
To them that trust, the wicked feel his power.
- 2 If *Israel*, then sure *Niniveh* shall fall,
For sinne, Gods fearful armies shall sink all.
- 4 Down, down she falls, for whoredom, witchcraft, lies,
Her glory flees, as shades when Sun doth rise.



A short Analysis, of the Pro-
phesy of
Habakuk

H *Abakkuk* hath in this Prophecy, an
Expostulation with God, *ch. 1. ch. 2.*
A Petition to God, *ch. 3.*



A P O E M E
*Containing the κεφάλαια, or Con-
tents of the several Chapters
in the Prophecy of
HABAKKUK.*

- 1** **H**ere's griev'd the wicked better men should
scourge,
That rugged Chaldees Israels droffe should purge.
2 He's answer'd, that by faith he must still live,
Till God a recompence to Chaldee give,
And visit upon them their cruelty,
Their riot, covetise, voracity.
3 The Prophet prays, and trembles at Gods power,
Yet still confides in him, as his strong tower.

An. Mundi

A

A short Analysis, of the Pro-
phesy of

Zephania.

THE Prophet *Zephaniah* doth in this
Prophecy,
 { Threaten, *chap. 1.*
 { Dehort, *chap. 2.* } The Jewes.
 { Comfort, *chap. 3.* }

A P O E M E
 Containing the κεφάλαια, or Con-
 tents of the several Chapters
 of the Prophecy of
 ZEPHANIAH.

An. Mundi
 3325.

- 1 FO: *Babylons* sake, and divers other crimes,
 God will send upon *Judah* heaveie times.
 2 Who do repent shall finde a loving God,
 But *Moab*, *Ammon* divers feeble his rod;
 3 *Judah* is shent, her Princes, Prophets, all,
 For sin, yet her in time the Lord will call.

A short Analysis of the Pro-
phesy of

Haggai,

The Prophet *Haggai* in this Prophecy
handles

The { Structure, chap. 1. } of the second
 { Glory, chap. 2. } Temple.

A P O E M E.

Containing the κεφάλαια, or Con-
tents of the several Chapters
in the Prophecy of
HAGGAI.

GOd, for the temples sake which stands forlorne,
Blows on their meat and drink, clothes, wages,
corne.

To set them on the work, he doth here tell,
The second Temples glory shall excell,
A Signet he surnames *Zorobabell*.

L

A

An. Mundi
3446.

A short Analysis, of the Pro-
phesy of

Zacharia.

THE Prophet Zachary delivers himselfe
both in types and discourse.

Types, partly

In general, to all the
Hortatory, people, chap. 1, 2.

In special, to *Josiah* and
Zorobabel, ch. 3. & 4.

Monitory, concerning false Prophets,
chap. 5.

Consolatory, concerning Christ, ch. 6.

Discourse, concerning

Their } Present state, full of hypocrisie,
chap. 7. and 8.
Future state under Christ, where
we have

His } Incarnation, chap. 9. & 10

Passion, chap. 11, 12, 13.

A P O E M E

Containing the *κεφάλαια*, or Con-
tents of the several Chapters
in the Prophecy of

ZACHARIAH.

An. Mundi
3446,

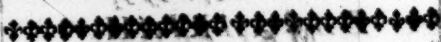
- T**HE Prophet warns them of their fathers' prayer,
And then three visions in this text displays,
1 Salem is measur'd, she's without a wall,
God walls her, and eye-apple doth her call,
2 Joshua, th' high-Priest, is Christs foregoing signe,
By whom the Church shall flourish, like a vine;
3 The golden Candlesticks, and Olive trees,
Have their profound, and sacred mysteries,
4 The thieves, and swearers curse in a roll flies,
Babel, a woman in the Ephah lies,
Oppress'd with Talents of calamities,
5 Four Charets 'twixt two mountains, Joshua's crown
Foretels the Branches Kingdom and renown;
6 The Captives ask why they do fast in vaine,
The Prophet saies in fasting, they but faine,
It was for sin that God did them restrain;
7 Salem's rebuild'd, and repeopled, God
Hath into favour now exchang'd his rod.
8 God saves his Church, riding upon an Ass
Her King shall come, 'cause this shall come to passe,
Zion is bid rejoyce, and sweetly sing,
to him, that will effect this wondrous thing,
9 God must be sought, not Idols, he corrects
For sin, yet still his people he affects.

And

An. Mundi

And doth anon repair all their defects:

- 11 Salem's destroy'd, but for th' elect God cares,
Barnes, and hands are broke, as how it fares,
Wi h carelesse Shepherds, whom a type declares.
- 12 Salem's a trembling cup, a stumbling stone,
Her joy begins with penitential mone.
- 13 Salem is purg'd from Idols, Christ must die,
Whil'd part God with fire will purifie.
- 14 In fine, S' leys must fall, anon her smart
Her foes shall undergo, of whom some part
Shall flock to Jesus Christ, with all their heart.



A short Analysis, of the Pro- phesy of

Malachi.

The Prophet *Malachi* threatens

The { Priests, chap. 1. & 2.
People, from the { Coming of John-
Baptist, chap. 2.
Coming of Christ
chap. 4.

A

A POEME

Containing the κεφάλαια, or Con-
 tents of the several Chapters
 in the Prophecy of
 MALACHI.

- 1 The people are complain'd of, for their vice,
 For offering blinde, and maymed sacrifice,
 For compassing the Lord their God with lies:
- 2 The Priests, for breaking covenant, are checkt,
 Many soule sins the people do infect.
- 3 The Messenger, the great refiner's name;
 Each malefactor shall his sins buy deare,
 But blessed shall he be that God doth feare.
- 4 There comes a day of fire, to wicked men,
 But light to th' just, *Elijah* shall ere then,
 For that great day, prepare the sons of men.

An. Mundi

WOTISM

3M 104A

SECRET

THE
Marrow
OF THE
BIBLE.

Containing
The Analysis, Poemes, and
Chronological Annotations
Of the NEW TESTAMENT.

Partly
Translated out of an *Anonymus*
Latin Author, and partly amplified and
enlarged for the benefit of all those
that desire a speedy and plentiful acquain-
tance with the Oracles of God.

By *William Ainsworth*, Φιλο-θεο-
λόγος. late Lecturer at S^t. Pe-
ters, CHESTER.

Osidor. de libris gentil.

*Quid prodest in mundanis proficere doctrinis, & mar-
cescere in divinis? Caduca sequi figmenta, & Cele-
stia fastidire mysteria?*

*Ignorantia Scripturarum ignorantia Christi est. Hier.
in Isa.*

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A Logico-theological Analysis,
of the Gospel according to Saint

Matthew

The Gospel of Saint *Matthew* contains
an History of the life and death of
Christ.

I. Life, and that either

Private, where we have his } Birth, chap. 1.

Publick, where we have his } Education, c. 2.

Forerunner, *John Baptist*, chap. 3.

Preceding temptation, chap. 4.

Ministry, which he undertook, and
discharged, alone, as his

Preaching in the Mount, con-
cerning

Blessednes of the god-
ly, chap. 5.

The Experience in godli-
ness, chap. 6.

Impediments, chap. 7.

Working in *Capernaum*.

Before his passing the lake of
Genazereth, chap. 8.

After

After his returne to the same
place, *chap. 9.*

With other, as disciples, and strangers,
disciples, *viz. his own, chap. 10. Johns,*
chap. 11.

Strangers.

Opposing him, *chap. 12.*

Learning of him, *chap. 13.*

Insuaring him, by force, as Herod,
chap. 14. By deceit, as the Pharisees
tempting him in his doctrine, *chap.*
15. and signes, *chap. 16.*

2. Death, whereof see the
Antecedents, both in

Confirmation of
some disciples trans-
figuration, *chap. 17.*

Galile, as the } Reproving of the am-
bitious, *chap. 18.*

The confines of Galile, where the
Pharisees were confuted, *chap. 19.*

Disciples confuted, *chap. 20.*

The Metropolis, or chief City, See
Entrance there, *chap. 21.*

His

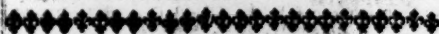
Abiding there, where we have his
Disputation with adversaries,
chap. 22.

Doctrine to the people, *v. 23.*

Prophecy of the destruction
of the Temple and world,
chap. 24.

Exhorta-

Exhortation to watch, *ch. 25.*
 Concomitants, viz. his betraying and ap-
 prehension, *chap. 26.* his Passion and
 Burial, *chap. 27.*
 Consequents, as his resurrection. *ch. 28.*



A P O E M E

Containing the κεφάλαια, or Con-
 tents of the several Chapters
 in the Gospel of

S. MATTHEW.

1. **O**F Christ's Descent and Birth, *Matthew* doth tel
 Of his two names, *Jesús, Emmanuel.*
- 2 How the three *Magi* came to seek him, and
 How *Joseph* did transport him out o' *ish'land*,
 For fear of *Herod*, who Christ to surprize,
 Slaughters all *Bethle'em's* children, and so dies.
- 3 *John Baptist* preaches, roughly cloth'd, and fed,
 Preferr'es Christ, doth baptize him, on his head
 A Dove sare, he's my Son, the fathers seed.
- 4 Christ fasts, orecomes the devil thrice, preaches, heals
 To foure Apostles, he himself reveals.
- 5 See the beatitudes, salt, law and light,
 Of killing, oathes, and how to love aright.
- 6 Give almes, pray, fast, lay up in heaven store,
 In God trust, serve one Master, and no more.
- 7 Give no rash judgement, cast no peables to swine,
 But pray, go the strait way, Sheep-wolves dec line
 Who heares and does, builds on the rock di vine.

8 Leper

An. Mundi
& Christi.

M. 3947

ch. 1.

M. 3948

ch. 2.

M. 3977

ch. 30.

M. 3978

ch. 31.

An. Mundi
& Christi.

M. 2979

ch. 32.

They took
their seve-
ral circuits
to preach
the Gospel.

An. Mundi

3985.

Christi 38.

Helvic.

* M.

3979.

ch. 32.

M. 3980

ch. 33.

M. 980

ch. 33.

- 8 Leper and souldier's heal'd, Satan doth drown,
The Swine, for that Christ is expell'd the town.
9 Calls *Matthew*, heales the palse, eates his food
With publicanes, and staves a flux of blood;
Blinde see, dumb speak, Christ travels doing good.
10 The twelve Apostles call'd, are lesson'd here,
What they shall do, and what they shall forbear.
11 *John* sends to Christ, Christ sings *John Baptists*
prailes,
Blames sinful cities, childrens spirits raises,
Above Philosophers, choyses in sad cases.
12 * Fault's found with plucking corn eares, a dry
Is heal'd, an house divided cannot stand, (hand
Blasphemy against the Spirit God doth brand.
13 Of seed, tares, mustard-seed, leaven, and treasure,
Of pearles and nets, Christ speaks, he takes no plea-
sure
To preach at home, although he might have leasure.
14 *Herods* conceit of Christ, *John Baptists* slaine,
Miraculous loaves and fishes, on the main
Christ walks, his garments hem make sick men faine.
15 Christ wits the Scribes, shewes what defiles (mans
Heales, feeds foure thousand, so as none else can,
Extols a womans faith of *Canan*.
16 A signe, a signe, cry Pharisees, their leaven
Christ doth forbid, *Peter* inspir'd from heaven,
Confesses Christ, who his own death foretels,
Tells how to save the soul, which all excels.
17 Transform'd; a mad mans fury he allayes,
Reades his own destiny, and tribute payes.
18 Be little, to be great, scandals refrain,
There's joy for a lost sheep, that's found again,
Forgive, lest God thy sins also retain.
19 Christ heales, about divorce resolves a doubt,
Shewes who may have wives, who may be without,
Entertaines little children, bids sell all
For Christ, lest riches bring the greater fall,
To patient losers he'll be liberal.
20 Vine-dressers hir'd, a woman next doth crave

Her

Her Sons on Christs two hands their seats might have,

Christ denies that, but fight to blind men gave,
Bids the ten humbly they themselves behave.

21 Christ riding on an Asse, doth praise

The Temple, next the figtree cur'd, doth die,
Of two Sons, which doth do his fathers will,
The Farmers after servants th heire do kill.

22 The Princes marriage-feast, seven husbands dead,
One womans husbands all, next here you read,
Two great Commandments, compris'd in a word,
David in Spirit calls his Son Christ, Lord (ways,

23 The Scribes and Pharisees heare, but shun their
Wo to the Scribes and Pharisees, he oft sayes.

24 The Temples fall foretels what signes forego
His coming suddain as the flood of Noe,
Who watches for his Lord shall feel no woe.

25 Ten Virgins, and ten talents, with a Scheme
Of the last judgement are our Saviours theme.

26 He's noined, sold, commands and eats the Pasch,
Ordaines the Eucharist, 'twas Judas task,
By th' Priests, to catch his Master, Peter fights,
Then playes the Coward, Christ is brought with
lights,

To th bar, where divers Knights o' th' post do swear
And get deaths sentence 'gainst our Saviour dear.

27 Judas is hang'd, a dream of Pilates wife,

Make her sollicit for our Saviours life,
But she prevails not, no, it will not be,
The Jewes exclaim, Barabbas must live, not he;
He's crucifi'd, his title writ, interr'd,

His grave well-guarded, lest he should be stirr'd.

28 And yet he rose the third day, did appear

To his disciples, bad them not to fear,
Sends them to preach and Christen every where.

An. Mundi

& Christi.

M. 3981

ch. 34.

M. 3981

ch. 34.

A P O E M E

Containing the *νεφάλαια*, or Con-
tents of the several Chapters
in the Gospel by
S^r. MARK.

An. Mundi
& Christi.
Mark writ
his Gospel

An. Mundi
4009.

Christi 62.

Euseb.

Helvic.

M. 3979

ch. 32.

M. 3979

ch. 32.

- 1 Christ is baptiz'd by John, is tempted, preaches,
Calls foure disciples, and his mercy reaches
To a demoniack, and St. Peters mother,
And to a leper, besides many other.
- 2 Christ heales, and pardons a poor Palsie-man,
Vouchsafes to call Matthew the publican:
He's charg'd with blasphemy, and much doth say
T'excuse the corn-eares, pluck't o'th' Sabbath day.
- 3 He heales the wither'd hand, rebukes the devil,
He calls his twelve, shewes that division's evil,
Brings mutual ruine, on a fit occasion
He ownes the godly for his generation.
- 4 The my sick sower, and his precious seed,
Our light we must impart to who have need.
The mustard-tree growes great from a small grain,
A mighty tempest Christ takes calm again.
- 5 The legion dispossest, enter the swine,
The bloody issue, by a power, divine,
Is healed with a touch, Fires daughter dead,
Is now reviv'd, all are astonish'd.
- 6 Christ, slighted in's own countrey, the twelve sends,
John Baptist's slain, Christ loaves and fish com-
Unto five thousand, on the sea he goes, (mends,
Vertue out of him, t' all that touch him flowes.
- 7 The Pharisees blame eating with foule hands,
Yet they themselves break the divine commands,

Not

An. Mundi
& Christi.

- Not meat, but manner do defile h^{is} affluers,
Who casts a devil out, and a deaf man cures:
A second wond'rous feast of fish and bread,
The Pharisees deni'd a signe, Christs seed
'Gainst theirs, and Herods leaven, heals blind eyes,
Asks who himself is, and for patience cries.
- 9 Transfigur'd, Christ instructs his Legates, and
A deaf dumb Spirit casts out by commands;
Foretells his death and rising, bids be mild,
After th'example of a sucking child,
The member must be cut off that offends, (mends
These two things salt and peace Christ much com-
- 10 Divorce is question'd here, children are blest,
Riches concluded dangerous, they do best
That leave all for Christs sake, a fond request
Here follows for two Sons, Christ checks ambition,
And puts a blind man in a good condition.
- 11 Christ rides upon an asse, the fig-tree causes,
Purges the Temple, from both wares and purses,
Shows faiths great pow'r, and question'd for's Com-
A cross: Inter-gatory gets him dismissal. (mission
- 12 Th'heire's kill'd by Farmers, Christ doth tribute
No marriage at the Resurrection day. (pay,
The great command is this, love God, Christ's son
To David, two small mites have all out-done.
- 13 The Jewish plagues, signes of the great doomsday,
Read here, God knows the time of 't, watch & pray.
- 14 Christ is conspir'd against, annoim'd, sold,
Betray'd by Jud', arrested, Peter's bold
To cut off Malchus eare, his followers flee,
The Knights o'th' Post false things do testifie,
He's spit on, struck, Peter weeps bitterly,
Because his Lord in's straits he did deny.
- 15 He's try'd, condemn'd, and lastly crucifi'd,
Barrabbas escapes, Christ Jesus they deride.
Stab him o'th' Crosse, guard his grave on each side.
- 16 Yet rise, he a gain, on the third day,
Appears to men and women, sends away
His twelve, to preach and christen, verifies
His words by wonders, and ascends the skies. A

Ms. 3981
ch. 34.

A POEME

Containing the *κεφάλαια*, or Con-
 tents of the several Chapters
 in the Gospel by
 S^t. LUKE.

An. Mundi
 & Christi.

Luke
 wrote his
 Gospel.

An. Mundi
 4000.

Christi 53
 Euseb.
 Helvic.

M. 3960
 ch. 13.

Alii ad an-
 num 12.

currentem
 referunt.

Helvic

M. 3979
 ch. 32.

M. 3979
 ch. 32.

- 1 OF Christs, & *John* conception th' Angel brings
 News, *Mary* goes t' *Elisa*, and there sings
 For joy of this good tydings, *Zach'ry*'s dumb,
 Till *John* the Baptist Christs forerunner's come,
 And then he sings a sweet Encomium.
- 2 A great tax at Christs birth, Angels and Swaynes,
 Sing to the Lord, the babe Christ bears the paines
 Of Circumcision, *Mary*'s purifi'd,
Simeon, and *Hanna* sing, Doctors that tri'd
 His depth, at twelve years old, were stupifi'd.
- 3 *John* ushers Christ, *Herod* doth him confine,
 Christ is baptiz'd a Dove, and voice divine
 Do own him, *Luke* reports here *Joseph*'s line.
- 4 Christ tempt'd conquers, preaches, is admir'd
 Cures a Dæmoniack, and as 't was desir'd
Peters wives mother, then himself retir'd.
- 5 Christs Pulpit is a Ship, miraculously
 Fishes are tane, *Jesus* doth purifie
 Leper, and palsie-man, *Matthew* is call'd,
 And Christ for his companions sake's miscall'd,
 The Bridegrooms presence doth from tears secure,
 Old bottles wine that's new cannot endure.
- 6 Eating of corn-ears on the Sabbath's just,
 Christ chooses twelve, heals the sick, that do trust
 Upon him, preaches to them weale, and wo,

Teaches

- Teaches what to forbear, and what to do;
 The beame, and mote i'th' eye, the fruit, and tree
 The hearts treasure, rock, & land-house, come & see;
 7 A servant heal'd, a son reviv'd againe,
 Are mention'd here, Christ answers to the twaine,
 That *John* had sent, Christ drinks, *S. John* drinks not
 Yet both are blam'd, nor must it be forgot
 How th' weeping womans tears her pardon got.
 8 The sower sowes, the windes forbear their blasts
 At Christs words, who a legion next out-casts,
 And then to quicken *Fairus* daughter hastes,
 Besides another whom a Blood-flux wastes,
 9 Christ sends his twelve, *Herod* would faine Christ see;
 Christ feeds with bread and fish miraculously,
 He is transfigur'd, and a mad man cures,
 Disswades affected greatnesse, scarce endures
 The passion of the two, that would needs burn
 Churlish *Samaria*, one that would return
 To bury's father, Christ doth here adjourn.
 10 Seventy are sent, and lesson'd, three great woes
 Are utter'd 'gainst three Cities, babes disclose
 Great things, true joy is to be writ on high,
 Faine would the Lawyer himself justifie;
Mary in choosing, *Martha* doth out vie.
 11 Pray thus, Our Father. &c. houses that divide
 Themselves, can never stand, the Lord doth chide
 Them that, to *Jonah*, ask another signe;
 The single eye, as a clear light, doth shine,
 The Pharisees wash'd without, and not within;
 Their woes are many, for their grievous sin.
 12 Beware of leaven, fear God, Christ confesse,
 Take heed of too much worldly-mindednesse:
 Like his, that built new barnes, wait for the Lord,
 Who 'gainst the carelesse servant vows a sword,
 Christs coming blowes the fire, by accident,
 Though peace and union be his chief intent.
 13 From sudden death Christ infers this, Repent;
 Threatens a barrech fig-tree, and is shent,
 For curing on the Sabbath, Mustard-seed

*Ar. Mundi
& Christi.*

*M. 3979
ch. 32.*

*M. 3981.
ch. 34.*

An. Mundi.
 & Christi.

'Presents Gods kingdome, he tells all, they'd need
 To strive at the strait gate, foretels the fall
 Of great *Jerusalem*, Temple, and all.

14 A dropie's heal'd o' th' Sabbath, take th' low'st
 The Kings great supper, 'tis a foul disgrace (place,
 T' attempt, and leave imperfect, & undertake.
 The trade of Christ, and not all else forsake.
 Salt while it hath it's savour 's good, but when
 That's lost, it's troden under foot of men.

15 The lost sheep, the lost groat, and wanton son,
 All found again, betoken what is done
 In heaven, when sinners cease to hell to run.

16 The unjust Steward 's prudent in his way,
 Make friends with Mammon, 'gainst the evill days
 No man can serve two masters, who doth marry
 Cannot divorce, except his wife miscarry.
Dives and *Lazarus* exchange estates,
 Though *Lazarus* erewhile lay at *Dives* gates.

17 Forgive, but scandalize not, faiths increase
 Beg of the Lord, faith's mighty, do not cease
 To cry down thine own works, ten lepers blest
 With cure, yet only one his thanks exprest.
 Like *Noah's* sudden flood, like lightning clear,
 So will the Son of man, in's day, appear.

18 A restless widow with a Judge prevails,
 The Pharisees self-boasting nought avails,
 Christ endears children, rubs the rich mans sore,
 When he bids sell all, and bettow'r o' th' poore;
 And now a blinde man heals, as oft before.

19 *Zache* ascends, descends, Christ entertaines,
 Ten talents are improv'd by honest gains,
 Christ on an Ass doth into *Salem* ride,
 Blest he that comes in Gods name, all Saints cry'd,
 By him, there come, the Temple's purifi'd.

20 *Johns* pow'r to baptize justifies his Lord,
 The Vineyard-farmers kill the heir with th' sword,
 Yet maugre their spite he's the corner-stone;
 He's ask'd should they pay *Cesar*, or pay none?
 To th' question of seven husbands to one woman,

He

M. 3981
 ch. 34.

*An. Mundi
& Christi.*

- He answer'd so exactly, thenceforth no man
Durst tempt him farther, and when they had done,
He asks, if Christ were *David's* Lord, or Son;
Of the Scribes pride, and prayers he'l have none.
- 21 He magnifies the widow's two poor Mites,
Foretells the worlds, and *Salem's* end, invites
To soberness, and watching, till the day
Come, wherein heaven and earth shall passe away.
- 22 At's parting feast, they question who 't should be
That should betray him, strive for dignity,
Peter vows not to flinch, they shew two swords,
He saies enough, and gives them no more words,
But pray'd, till he's assaulted, kiss'd and tane,
Peter cuts off an ear, Christ heals 't againe,
Is led away, Peter denies him then,
And he is buffered by gracelesse men.
- 23 At last accus'd, cri'd down, condemn'd, a thiefe
Is rather freed than he, 't was small relief
T' have help to beare his Crosse, he's crucifi'd,
And two theevs with him, one on either side;
Women lament, his title 's writ, the Sun
Grew dark, & the vaile rent, when's breath was gone.
Joseph his body begs, and doth it lay
In the same tomb he'd made for's own last day.
- 24 The third day he arose, Angels declare
This to some women, they no pains do spare,
To tell it & others, two *Emaus*-men
In breaking bread discern'd him, he went then
To the disciples, t' ope their mortal eyes,
And lastly to himself opened the skies.

A Logico-theological Analysis,
of the Gospel accord-
ing to Saint

John.

ST. *John* treats in this Gospel, of the
Person of Christ, *ch. 1.*

Office of Christ, which is distinguished
according to his four travels or jour-
neys.

I. To the Feast of the Passeeover, where we
have

His { Passage from *Cana* of *Galilee* to
Hierusalem, *chap. 2.*
Abode there during the Feast,
ch. 3.
Return from thence thorough
Samarina and *Galilee*, *ch. 4.*

II. To the Feast of Pentecost, where we
have

His { Curing of a Palsie-man on the Sab-
bath, *chap. 5.*
Feeding of the People in the wil-
derness, *chap. 6.*

III. To

III. To the Feast of Tabernacles, where we have

His } Coming, *ch. 7.*
 } Abode there, whence followed the
 Quarrels of the Pharisees, about the
 doctrine of the true light, *chap. 8.* and
 the healing of a blinde man on the
 Sabbath, *chap. 9.*

Violences, more open, by stones, *ch. 10.* &
 more secret in their Councels, *ch. 11.*

IV. In his fourth travel hapned his death,
 and thereof the
 Antecedents,

Acts } Kingly entrance, *ch. 12.*
 } Lowly washing, *ch. 13.*
 Words, when, *viz.* at Supper,
chap. 14. what kinde of words,
viz. Hortatory, *chap. 15.* Con-
 solatory, *chap. 16.* Petitionary,
chap. 17.

Concomitants,

Mediately, in the garden and High-
 Priests Pallace, *chap. 18.*

Immediately, in the Common-hall
 and place of punishment, *chap. 19.*

Consequents, as his Resurrection re-
 vealed

To } Those that were in *Judea*, *chap. 20.*
 } Those that were returned to *Galilee*
 and *Tiberias*, *ch. 21.*



A P O E M E

Containing the *κεφάλαια*, or Con-
tents of the several Chapters
in the Gospel of
S. JOHN.

An. Mundi
& Christi.
St. John
returning
from Path-
mos wrote
his Gospel.
Hier. An.
Mundi
4046.
Christi. 98
Helvic.

M. 3978

ch. 31.

M. 979

ch. 32.

M. 3980

ch. 33.

- 1 Christ is divine, himself he doth display
To them that fain would know him, the third
Andrew and Peter he by John doth call, (day
Nathanick too, and Philip four in all.
- 2 Makes water wine, the Temple purifies,
Shewes his own death, and rising, th' heart descries.
- 3 How to be born again he doth direct,
And what the Serpent meant erewhile erect
I'th' wilderness, how be the world in dears,
The greater he is, the lesse John appears.
4. Christ with a Dialogue, near Samaria's Well,
Converts a woman, and a many more.
At home a Prophet is not thought i' exch,
Christ heals a child was almost dead before.
- 5 Christ heals a man that at Bethesda mis'd,
And for that healing, on the Sabbath's shill'd
And persecuted, he's as a father great,
The Scriptures shew he deales with, no deceit.
- 6 He feeds five thousand with five loaves, two fishes,
To them that heare for fleshy ends he wishes
Pure Manna, and sown flesh celestial dishes.
- 7 Christ at a Feast of Booties did preach aloud,
Maintain'd his Sabbath-cure, and was allow'd
By some, not others, Nicodemus gets
A snub, because he Christ somewhat abets.

- 8 Th' adul't'rous woman's pardon'd, they compare,
Abraham with Isaac, and *non-plu'd* boldly date
 To throw stones at him, he evades i'th aire.
- 9 The Pharisees the cured blinde man hate,
 He baffles them, he's excommunicate,
 Christ comforts him, foretels their heavy hate.
- 10 He is the blessed shepherd, and the door,
 Diversly thought of, his works shew his power,
 'Scapes beyond *Jordan*, tis not yet his houre.
- 11 He raises *Laz'rus*, Priests and Pharisees
 Consult against him, *Caiaphas* prophesies.
- 12 *Mary* moynts Christ, the rout would *Laz'rus* see,
 And kill him too with Christ for company,
 Christ rides an Ass to *Salem*, glorifi'd
 By thunder, foretels how he after di'd,
 Complaines of their ambitious worldly pride.
- 13 Washes his Pupils feet, warns humble love,
 Foretels that *Judas* shall the Traitor prove,
 And *Peter* from his standing thrice remove.
- 14 He sayes no longer they must see his face,
 And that he goes to prepare them a place,
 Leaving men time his Peace and Spirit of grace.
- 15 Christ and his Saints are like to branch and vine,
 Th' world hates, as Christ, so all that are divine.
- 16 In trouble this is comfort, Christ will heed
 Their Prayers, but against the world proceed,
 He'll send them inward Peace in time of need.
- 17 Mean time, as for's own glory, so he prays,
 That God would blesse his chosen sundry ways.
- 18 Then followes here th' arrest of Christ betray'd,
 And what part every one at that time plaid,
Judas, *Saint Peter*, *Pilate*, th' High-Priests maid.
- 19 Christ scourg'd, and crown'd with thornes, *Pilate*
 would faine
 Reprieve him, but his labour's all in vain.
 In fine, he dies, his title's writ, logs cast.
Mary assign'd to *John*, Christ is embalm'd,
 And buri'd, so the Jewes in part are calm'd.
- 20 *John*, *Peter*, *Mary*, come on the third day

An. Mundi
 & Christi

M. 3981

ch. 34.

Ut alii An.

Mundi.

40.0.

Pilate at
 the last kil-
 led himself.
 An. Mundi
 3988.
 Christi 41.

Deaconship, how instituted, *ch. 6.*
Administred by *Stephen* the Martyr,
ch. 7. and *Philip* the Preacher. Up-
on whose Ministry followed the
softening of the Samaritanes and
Eunuch, *ch. 8.* and the hardening
of *Saul*, afterwards converted,
ch. 9.

Gentiles, that is, *Cornelius* taught by
Peter. See

Doctrines, *ch. 10.*

His Defence, *ch. 11.*

Imprisonment, *ch. 12.*

New or later Apostles, as *Paul*, whose
several peregrinations or journeys are
reckoned up, *viz.*

1. With *Barnabas*, leaving *Antiochia*, *ch. 13.*
returning to it, *ch. 14.*

2. With *Silas*, where we have

Going out, *ch. 15.*

His Abode in *Asia*, *ch. 16.* & *Greece*, *ch. 17.*

Return, *ch. 18.*

3. In this third we have the place of his

Setting forth, *ch. 19.*

Abode, *viz.*

† At *Jerusalem*, where he goes about
to pacifie the Jewes.

Actions, as a formal Vow, *ch. 21.*

By Words, with The People, *ch. 22.*

The Magistrate, *ch. 23.*

† At *Cesarea*, where we have his
action.

Under

Under { Governour Felix, ch. 24. and
 Festus, ch. 25.
 King Agrippa, ch. 26.
 4. Towards Rome, where we have
 His { Sailing thitherward, ch. 27.
 Coming thither, ch. 28.



A P O E M E

Containing the κεφάλαια, or Con-
 tents of the several Chap-
 ters in the

ACTS of the APOSTLES.

An. Mundi
 & Christi

M. 2935
 ch. 38.

Joel 2. 28.

- 1 CHRIST, after oft appearing, climbs the skies,
 To point out times and seasons he denies.
 Matthias Judas place hath enterprize.
- 2 At Pentecost the cloven tongues appear,
 Th' Apostles speak all tongues, whereat some jeere,
 Some wonder, *Joel's* text is made good here.
 Peter three thousand, in one day, converts,
 And doth baptize, they're Christs with all their
 hearts.
- 3 Peter and John do heale a man, that's lame;
 Peter exhorts them to embrace Christs name.
- 4 They're both converted fore the Ruler, and
 Not to preach in Christs name, receive command,
 Yet they with th' Church, do to their tacklings
- 5 False Ananias, and Sapphira die (stand.
 For halting, in their vow'd community.
 Th' Apostles wonders work, in prison see;

Are

- Are freed by Angels, good Gamaliel
In saving them, from being kill'd, doth well.
- 6 Th' Apostles for their help, do Deacons chuse:
Stephen is one, him falsely some accuse.
- 7 He answers for himself, and payes them home,
For murdering Christ, wherefore his final doome
Is to be ston'd, which came to passe that day,
While he most tenderly did for them pray.
- 8 Saul's one of's foes, Philip Samaria teaches,
Seconded by John and Peter, Magnus reaches
At spiritual gifts, to buy them, and 's blam'd fore,
Philip baptizing th'Eunuch, 's seen no more.
- 9 Saul's for Damasus, by an heav'nly light
Call'd, he first loses, then receives his sight,
He preaches Christ, and saves himself by flight.
Peter doth cure Aeneas, and the maid
Call'd Dorcas, whom for dead her friends had laid.
- 10 Cornelius sends, and Peter satisfi'd
By vision, comes, and preaching, edifi'd
The hearers, whom the Spirit sanctifi'd,
And Peter, by baptizing, purifi'd.
- 11 Peter is blam'd, 'cause he to th' Gentiles went,
But his Apology gives full content,
At Antioch first Christians got their name.
In Claudius Cæsars time a famine came,
As Agabus had erst foretold the same.
- 12 Herod kills James and Peter lyes by th' heels,
Th' Angel frees Peter, but King Herod feels
Gods stroke, he of a lousie sickness dies,
And with his death Gods good word multiplies.
- 13 Barnabas and Saul go convert Sergius Paul,
Saint Paul Ba-Jesus doth the devils childe call,
The Gentiles do believe, Jewes not at all.
- 14 Barnabas and Paul are forc'd from Icony,
At Lystra they will needs them deifie,
But Paul's half-ston'd to death there by and by,
Yet 'scapes, and helps t'ordain Presbytery.
- 15 'Bout circumcision there is mickle stirre,
Th' Apostles how t'appease it do conferre,

*An. Mundi
& Christi.*

M. 3989.

cb. 41.

M. 3993

Helvic.

cb. 46. ut

alii.

M. 4010.

cb. 63.

M. 3998.

cb. 51.

Barnabas

An. Mund.
O Christi

M. 3998.
cb. 51.

M. 4002.
cb. 55.
ut alii

M. 4020.
cb. 73.

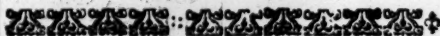
M. 4004.
cb. 57.

- Barnabas and Paul are about Mark divided,
Silas with Paul, with Barnabas Mark sided.
- 16 An. old man in a vision doth them call
To Macedonia, Timothy by Paul,
Is circumcis'd, Lydia believes,
A spirit's cast out, which the Master grieves,
Makes them imprison Paul and Silas, they
By pray'r and praise obtain an open way,
But were dismiss'd as Romanes the next day.
- 17 At Athens, and at Thessalony Paul
Disputes and preaches, many God doth call,
The name of unknow'n God h' expounds to all.
- 18 At Corinth Paul doth preach, and work with's
Incurag'd in a vision fearless stands: (hands,
Gallio his foes combined soon disbands:
Apollas by Priscilla; and her mate,
In higher learning is indoctrinate.
- 19 Saint Paul gives th' Holy Ghost, the Jew repines,
The devil beats th' exorcists, Demetrius whines,
And raises uproares for Diana's sake,
The Town-clark doth at last a fair end make.
- 20 Paul ministers th' Eucharist at Macedon,
Eutichus revives, and to Miletus gone
He calls th' Ephesian elders, bids t' attend
The Church, and so doth with sad farwel end.
- 21 Paul will needs go to Fury, Agabus
Tells him that he must suffer thus and thus,
Yet he will go, there come bound with two chains,
Speaks Greek and Hebrew when he audience gains.
- 22 Tells his Conversion, the Jewes' gainst him cry,
And yet because of his immunity,
At Rome he is dismissed by and by.
- 23 Paul pleads, the Priest bids smite him, divers vow
His deark, yet he's preserved, the text sayes how.
- 24 Tertullus Declaration Paul gainstayes,
To persecute St. Paul Felix delays,
Hears him preach Christ, and yet he leaves him
bound,
He thought perhaps Paul would with him com-
pound.

25. Now before *Festus* must *Pauls* cause be tri'd,
Who to the Jewes in this thing soon comply'd,
To send him down to *Jury*, *Paul* sayes, no,
He'l go to *Cesar*, and 't was order'd so,
This order *Festus* lets *Agrippa* know.
- 26 St. *Paul* himself t' *Agrippa* tells his minde,
His strange Conversion, when he was struck blinde,
And how he preach'd ere since, although he had
Small thanks from th' Jewes, *Festus* sayes, *Paul*,
thou 'rt mad.
- 27 St. *Paul* in 's way to *Rome* findes danger great,
They're shipwreck't, swim for life, yet land they get
- 28 Where come, a viper on St. *Pauls* hand seiz'd,
Yet he receiv'd no hurt, divers diseas'd
Are heal'd by him, then they to *Rome* passe on,
Where *Paul* doth preach to all, and denies none.

An. Mundi
& Christi.

M. 4007.
ch. 60
Helvic.
ut alii.
M. 4026.
ch. 79.



A Logico-theological Analysis,
of S^t. *Pauls* Epistle to the
Romanes.

OF this Epistle of St. *Paul* to the *Romanes*, there are three parts, viz. A Preface, a Treatise, and a Conclusion.

1. A Preface, to the 16. verse of chap. 1.

2. A Treatise, partly

Didascalical, or Doctrinal, concerning
the cause of our salvation, both next,
and remote.

Next, where the

False

False and counterfeit cause is removed,
viz Works, *chap. 2, 3.*

True is confirmed,

{ Example of faithful *Abraham*, *c. 4.*

By the {

Faiths
 own {

{ Object Christ who is op-
 posed to *Adam*, *chap. 5.*

{ Sanctification which
 he shews to be ne-
 cessary, *chap. 6. Im-*
perfect, chap. 7.

Double adjunct, *viz.*

{ Trust and confi-
 dence from the Spi-
 rit justifying, san-
 ctifying, comfort-
 ing, *chap. 8.*

Remote, *viz.* Predestination, where he
 speaks of the Jewes rejection and re-
 stauration.

Rejection, and the

Cause thereof, Gods will, *chap. 9.*

Signes and effects thereof, *viz.* their
 supine negligence, *chap. 10.*

Restauration, and remnant, *chap. 11.*

Hortatory, to works and duties,

Generally, towards God and our bro-
 ther, *chap. 12.*

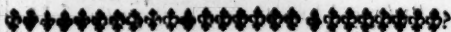
Specially in

{ Necessary towards Superiours,
chap. 13.
 Things { Indifferent towards inferiours
 and weak ones, *chap. 14.*

3. A Conclusion, which contains

Doctrine

Doctrine concerning } Matter of duty.
 } His own person,
 } chap. 15.
 Divers salutations, chap. 16.



A P O E M E

Containing the κεφάλαια, or Con-
 tents of the several Chapters in
 the Epistle of S^t. Paul to the
 ROMANES.

- 1 Paul's debtor to the Romanes, would them see,
Tells of Gods wrath 'gainst all iniquity,
And of the old worlds sins particularly.
- 2 Who doth what he condemns, is worthy blame,
Be't Jew or Gentile, he must bear his shame;
God is impartial, and doth him embrace
Who is a Jew in spirit, not in face,
- 3 Not so, but that the Jews Gentiles excel,
And yet as Gentiles Jews do sin as well,
Faith then with both, not works must bear the bell.
- 4 'T was *Abrahams* faith with Circumcision seal'd,
That made him just, and as 'tis oft reveal'd,
The Churches father, first in him conceal'd.
- 5 Faiths righteousness makes with God perfect peace,
Adam brought sin and death, *Jesus* release.
- 6 Not that we live in sin, we are baptiz'd,
In token of our death to 't, enfranchis'd,
In all our members, for at death sin's priz'd.
- 7 No law to dead men, to the law we're dead,
To serve Christ in the spirit, yet we dread
To say, the law is bad, although there be
'Twixt it, and our lusts-law an enmity.

An. Mundi
& Christi.

- 8 No death to them in Christ, they *Abba* say,
 The Spirit too assists them when they pray,
 'Nought can Gods love from them remove away.
- 9 *Paul's* sorry for the Jews, all *Abraham's* seed,
 Of Gods good promise, were not heirs indeed,
 God doth, as Potters, with their clay, proceed.
- 10 *Paul* would have *Israel* sav'd, they've zeal that's
 blinde.
 The word works faith, publish'd to all mankinde.
- 11 All *Israel's* not cast off, and those that are,
 Shall yet returne in time, O Lord, how rare,
 How deep are all thy wayes, and past compare?
- 12 Please God because of's mercy, everyone
 Attend his calling, love and blesse, curse none,
 Revenge not for a wrong that's ere while done.
- 13 Obey Superiours, love fulfil the Law, (draw.
 Th' approaching day bids from dark works with-
- 14 Judge not for things indifferent, all are pure,
 Only no weak ones to offend be sure. (rejoyce,
- 15 The strong must bear with th' weak, Gentiles
Paul's their Apostle; and they hear his voice,
 Where Christ was never nam'd, he prays them pray
 That God may blesse him to and fro in's way.
- 16 He praises & be: and salutech many,
 Bids them marke Make bates, if so there be any.

The { Excess } of love } In suffering the
 { Defect } { incestuous } person, *ch. 5.*
 { } { In their conten- } tions, *ch. 6.*

2. A doctrinal answer to their Epistle in things indifferent, in
 Private Assemblies, where he speaks of marriage and single life, *chap. 7.*
 Publike Assemblies, where he teaches to abstaine from things offered to Idols.

{ The effect, viz. the scandal of Brethren, *chap. 8.*

From { His own, *chap. 9.*
 { Example, { The Israelites, &
 { both } their punish-
 { } ment, *chap. 10.*

Necessary, which were

To be done, in respect of
 Spiritual meetings in prayer and prophecy, & in the Lords Supper, *chap. 11.*

Spiritual gifts, whereof he shews,

the { Abuse, *chap. 12.*
 { Use, if they be referred

{ Charity, w^{ch} he extols, *c. 13.*

To { Prophecy, rather then a
 { } strange tongue, *chap. 14.*

To be believed, concerning the resurrection, *chap. 15.*

A conclusion for making collections, and about other private matters, *chap. 16.*

A P O E M E

*Containing the κεφάλαια, or Con-
-tents of the several Chapters in
the first Epistle of Saint
Paul to the
CORINTHIANS.*

1 *Paul* salutes, and gives thanks, their strife cries
down,

The world's a fool, Gods wisdom wears the crown.

2 Deep mysteries without mans eloquence
Saint *Paul* reveals, surpassing the worlds sense.

3 But Corinth's carnal, he doth plant, and lay
A good foundation, fire at th' latter day.
Shall try all structures, whether gold, or hay.

4 Reverence the Clergy, they are wav'd to God
By many suff'ings, *Paul* will come with th' rod,
If's fathers precepts under foot be trod.

5 Th' incestuous person's excommunicate,
Old leaven they with care must extirpate.

6 Fy, fy, 'fore heathen men you do implead
Your brethren, sin to heav'n will never lead,
All things are lawful, yet not fit for me,
You are Gods Temples, fornication flee.

7 Marriage is a cure for't, each man must stay
In's calling, by and by he resolves whether,
A paire (one but i' th' faith) may live together,
And then of maids, and widows much doth say.

8 Abstain from Idol-meats, and scandal flee,
Our freedom must be crown'd with charity.

*An. Mundi
& Christi.*

An. Mundi
& Christi.

- 9 Preachers may live by th' Gospel, which they preach,
Our life's a race, run we the Gospel to reach.
10 Jew's Sacraments are our types, their plagues to us
Are admonitions, that we sin not thus,
By Idols, and their other sins, 'tis evill
For men to eat with God, and with the Devil.
11 Women must cover th' head, men must be bare;
Come not to Gods board but with special care.
12 The Spirits divers gifts makes th' body one,
Like nature, all gifts are summd up in none.
13 All gifts are nothing without charity.
'Bove faith and hope it hath the dignity.
14 Speaking with tongues, to prophcy submits,
Silence in publike women best befits.
15 Christs resurrection proves ours, some gain-say it,
Its truth and mode, but Paul doth here display it.
16 Relief to th' needy Saiats must be extended,
Some rules are added, Timothy's commended,
With an *Anathema* th' Epistle's ended.



A Logico-theological Analysis,
of the second Epistle of
Saint *Paul* to the

Corinth.

THIS Epistle differs from the former, as
Oile from Wine, the Gospel from the
Law, Reproof from Comfort. It hath
three parts, viz.

1. An Apology, wherein he excuses, and
wipes away the imputations, Of

Levity, *chap. 1.*

Of Severity, *chap. 2.*

Ostentation; where we have the Praise of the Gospel, from its effects, and by a comparison, *ch. 3.*

Excuse of it, notwithstanding

Obscurity, *chap. 4.*

The } that follow and
Crosse, *chap. 5.* } attend it.

2. An Exhortation,

General, to purity of life, and to shun the company of the impure, which

Propounds, *chap. 6.*

He } Confirms by an Fidelity

} attestation of } Benevolence, *ch. 7.*
his own } leness, *ch. 7.*

Particular, to almes, where he speaks

Collection, *ch. 8.*

of the } of almes.

Collectors, *ch. 9.*

3. A reproof, partly of

Troublers of the Church whom accusing by the way, he excuses his own

Lowlineffe and humility, *chap. 10.*

Boasting of things, Ordinary, *ch. 11.*

Extraordinary, as revelations, *ch. 12.*

Erroneous persons, where he threatens, exhorts, comforts, and concludes, *chap. 13.*

A POEME

Containing the κεφαλαια, or Contents of the several Chapters in the second Epistle of Saint Paul to the
CORINTHIANS.

An. Mundi
& Christi.

- 1' **G**Ainst trouble Paul doth Corinth fortifie,
And for's not coming make Apology.
- 2 And here again quit th' excommunicate,
And th' unlike sense of several hearts relate,
That unto life, or death are destinate.
- 3 Needs Paul commend himself: they magnifie
His Ministry enough, Christs Ministry
Doth Moses-es many degrees out-vy,
- 4 Pauls preaching's only hid to those are lost,
He's zealous, and i' th' world with troubles tost,
- 5 But his reward's in heaven, which t' attain,
He labours t' have his conscience without stain,
Live all to Christ, who di'd, and rose again.
- 6 See Pauls Herculean labours, we are all
Christs Temples, who is Crosse to Behold.
- 7 Paul's glad that they were sorry, 'cause it turn'd
To their good, / *it* with good news return'd.
- 8 The Macedonians bravely lead the way
For Contribution, Pauls minde is that they
Follow, and *Titus* must receive the pay.
- 9 But he would have them give with liberal minde,
That they an ample recompence may finde,
When they that thinly sowe shall come behinde.

to Spiritual,

- 10 Spiritual, not carnal armes are St. Pauls here,
His power 's against opposers far and near,
Yet t' over-vant him self he doth forbear.
- 11 But now enfore'd, he layes himself more forth,
Comparing 's own with Pseudopostles worth
- 12 Boasts not of visions, but infirmity,
Ore which Gods grace doth give him victory,
And yet ev'n this he speaks unwillingly.
- 13 Threatens th' obdurate, bids them their faith prove,
Prayes, bids farewell, perswades to peace and love.

An. Mundi
& Christi.

A Logico-theological Analysis,
of the Epistle of S^t.

Paul to the

Galatians,

S^t Paul in this Epistle treats of
Himself and his Gospel, which he
shewes

To be { Received, not from man, but God,
 chap. 1.
 { Approved of all, yea even the ve-
 ry adversaries, chap. 2.
Ours, that is, the Churches affaires, viz.
 { Justification by faith, not by the
 Law Moral, chap. 3. or Ceremo-
Our < nial, chap. 4.

Liberty, thorough Christ, which he
wishes neither to be
Cowardly lecten down, nor
Licentiously advanced, to
Works of the flesh.

The { Offence { Inferiours, chap. 5.
of { Superiours, ch. 6.



A P O E M E

Containing the κεφάλαια, or Con-
tents of the several Chapters
in the Epistle of S^t.
Paul to the
GALATIANS.

An Mundi
& Christi.

- 1 Paul won't erst they so soon had him forlook,
Who not from men, but God his Gospel took,
Sayes, that if Angels speak against it, they
Are curst, though once he walk't a desp'rate way.
- 2 After some yeares he unto Fury wends,
There with some pillars he some small time spends,
And Peters halting sharply reprehends.
- 3 Begin i'th spirit, and i'th flesh conclude,
Sure some enchantment did the men delude:
Vainly they on the Church the law obtrude.
- 4 Christ frees his Saints from that, they're Abrahams
By the free-woman, therefore free indeed, (seed,
In hate, as erst in love, they do exceed.

5 Stand

- 5 Stand in your liberty, flee Circumcision,
 Would they were quite cut off that cause division,
 If you expect the Kingdom to inherit,
 You must bring forth, not fruits of flesh, but spirit.
- 6 Binde up the wounds of weak ones Surgeon-like,
 The seeding, and the crop are both alike,
 In Christ, and 's Crosse Paul only doth delight,
 Whereby all worldly joyes are put to flight.

*An Mundi
 & christi.*

A Logico-theological Analysis,
 of the Epistle of Saint
 Paul to the

Ephesians

OF this Epistle there are two parts.
 I. A Treatise, which is partly doctrinal, partly hortatory.

Doctrinal, to confirm them in the faith
 by arguments drawn from

Christ, and his benefits granted

Others, { Generally, all mankind.
 as { Specially, to the Apostles,
 chap. 1.

To { The Ephesians themselves, which he
 amplifies by a comparison with
 their life past, in respect of
 their

Sin-

Sin-defiling, and grace-renewing Gentility, *ch. 2.*

Paul himself, where he relates his own sufferings and afflictions.

Lessons which he } Learned.
Taught, *ch. 3.*

Hortatory, to advance and promote them in godlinesse, and it is either

General, *chap. 4.*

Particular, *ch. 5.*

II. A Conclusion, containing a Cohortation, Obtestation and Comprecation, *chap. 6.*



A POEME

Containing the κεφάλαια, or Contents of the several Chapters in the Epistle of S^r.

Paul to the

EPHESIANS.

*An. Mundi
& christi.*

- 1 B Efore the world was, God hath chosen his,
To be Partakers of eternal blisse.
2 Vessels of wrath by nature, are by grace,
Vessels of honour, sign'd s'an heavenly place.
3 The Gentiles calling is reveal'd to Paul,
Lockt up of old, but now displaid to all.
4 Walk worthy of't in peace and unity,
Change th'old man for the new manspurity,

Grieve

Grave not the Spirit, that seales eternity.
 5 He wills them love, be chaste, lead a pure life,
 As Christ the Church, so each man love his wife.
 6 Children and servants must learn to obey,
 Our life's a warre, God armes us Cap-a-pe,
 Only stand fast, and we shall get the day.

An. Mundi
 & Christi

A Logico-theological Analysis,
 of the Epistle of S^c.

Paul to the

Philippi,

THIS Epistle to the *Philippians*, contains

I. An exhortation, to Progresse and
 Constancy, shewing whom they should
 Follow, that is,

Himself, and his patience in bonds,
chap. 1.

Others, as { Christ most humble and
 glorious.
 { The disciples, *Timotheus* and
Epaphroditus, whom he
 commends comparative-
 ly and simply, *ch. 2.*

Avoid and flee, that is, the Ministers of
 Circumcision, now unprofitable, and
 therefore called Concision, *ch. 3.*

II. A

II. A Conclusion, which admonishes, commends, prays and salutes, *ch. 4.*

A P O E M E

Containing the κεφάλαια, or Contents of the several Chapters

in the Epistle of St.

Paul to the

PHILIPPIANS.

An. Mundi
& Christi.

- S**T. Paul gives thanks for them, gains by his chains, Even death it self will bring him no small gains, Though still he live for their good to take pains.
- 2 Be one, and humble too as Christ stoop'd low, With fear, and trembling in the Lords way go.
- 3 Beware of dogs, all's dung with Christ compar'd, Him seek, by vicious men be not insnar'd.
- 4 Rejoyce, rejoyce, be not in deep cares drown'd, Saint Paul hath learn'd to want, and to abound, Through Christs great strength nothing can him confound.

A Logico-theological Analysis, of the Epistle of St. Paul to the

Colossi.

THis Epistle to the Colossians contains

1. A Treatise, partly

Doctrinal, where he

Teaches

Teaches that we must trust in Christ alone, chap. 1.

Confutes Philosophers and false Apostles, and the things they couple with Christ, chap. 2.

Hortatory, where he speaks

Generally, of

The { Fountain of Piety, Mortification,
and Regeneration
Streames of it, that is, divers duties, chap. 3.

Specially, of some proper and personal duties.

2. A Conclusion, which exhorts, commends, salutes, and commands, concerning the reading of this Epistle, and admonishing of *Archippus*, chap. 4.



A POEME

Containing the *κεφάλαια*, or Contents of the several Chapters

in the Epistle of St. Paul to the

COLOSSIANS.

- 1 *Paul* prays, and thanks for them, doth undertake What's yet unsuffer'd by him, for Christs sake, With joy bids them the Gospel nee for sake.
- 2 Cleave close to Christ, the law, nor world, nor men, Can precepts give like Christs, die to them then.
- 3 Risen with Christ, raise up your hearts on high, Your fleshly members see you mortifie.

An. Mundi
& Christi.

Husbands

An. Mundi
& Christi

Husbands, wives, children, all, do't cheerfully.

4 Lastly, he bids them pray with fervent heat,
Walk wisely towards them that know not yet
Christ Jesus, let their words have salt and grace,
Salutes, and bids *Archippus* look to's place.

~~~~~  
A short Analysis, of the first Epistle of  
Saint *Paul*, to the

# Theſſal,

[N this Epistle, after a Salutation, he  
Commends them for that in the time  
of tribulation they received the  
Gospel, *chap. 1.* retained it, *chap. 2.*  
where he speaks of

{ His own entrance amongst them,  
and Conversation with them.

{ Their Conversion by him, and Con-  
firmation by *Timothy*, *chap. 3.*

Admonishes them concerning

Things { To be avoided, *chap. 4.*  
          { To be performed, *ch. 5.*

~~~~~

A P O E M E

Containing the κεφάλαια, or Contents
of the ſeveral Chapters in the first
Epistle of St. Paul to the
THESSALONIANS.

An. Mundi
& Christi.

1 *Paul* prays, and thanks for them, and farther saith,
That which they have embrac'd is the true faith.

2 He

- 2 He fairly quits himself to them, commands
His followers, once and again intends
To see them, but the Devil doth crosse his ends.
3 By sending to them he his love declares,
Joyes in their weale, for them no prayers spares,
4 Love piety, moderate sorrow are here prest,
The mode of Christs last coming is confest.
5 And here again enlarg'd, duries good store,
He presses 'gainst that day, and saies no more.

An. Mundi
& Christi.

A short Analysis of the second E-
pistle of St. Paul to the

Thessal:

IN this Epistle after a Salutation followes
a Treatise

Prophetical, concerning the coming

Of { Christ, chap. 1.
Antichrist, chap. 2.

Doctrinal, teaching how to carry

Towards { The Apostle himself.
Others that were wicked, ch. 3

A P O E M E

Containing the κεφάλαια, or Contents
of the severall Chapters in the second
Epistle of St. Paul to the
THESSALONIANS.

His good opinion of them leads the way,
It followes, God their sufferings will repay
With

An. Mundi
& christi

*An. Mundi
& Christi.*

With joy, while bad men finde a bitter dy.

2 He bids stand fast, because there sure shall be,
Before Christs coming an Apostasie,
When as *Ben-Satan* opens his mystery.

3 He prays for them, and craves their prayers back,
Bids them with their own pains help their own
lack.

A short Analysis of the first Epistle
of *Sto Paul* to

Timothy.

IN this Epistle *St. Paul* instructs *Timothy*,
how he must carry himself in respect
of

Gifts } Preaching, *ch. 1.* } in the publick
 } Praying, *ch. 2.* } Assembly.

Persons, where there are Precepts
Ecclesiastical, concerning those that
are

To be chosen, where he shewes that fit
Bishops and Deacons must be cho-
sen, *ch. 3.* and false teachers must be
removed, *ch. 4.*

Chosen already, as elders and wi-
dows, *ch. 5.*

Moral or Ethical, concerning servants,
and rich men, *chap. 6.*

A P O E M E

Containing the κεφάλαια, or Contents
in the first Epistle of St. Paul to
TIMOTHY.

- 1 Paul lessons *Tim.* descants of Gods command,
Transmits two Renegades to the devils hand.
- 1 For all men through one Mediatour pray,
Women are bid be modest and obey.
- 3 Here faire *Idas* of the Clergy made,
Put *Timothy* in minde of his own trade,
And how through Church-affairs he ought to wade.
- 4 Last times are worst, and *Timothy* for his times,
Is warn'd 'gainst errour, sloth and other crimes.
- 5 How to rebuke, of widowes, elders, take
Wine mixt with water for his weaknesse sake.
- 6 The servants charge, and how all must beware
New fangled teachers. Money-love's a snare,
Fight a good fight, charge rich men that they be
Rich in good works, and look t' eternity.

An. Mundi
& Christi.

A short Analysis of the second Epistle
of St. Paul to

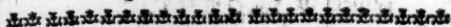
Timothy,

Saint Paul in this Epistle
Confirms *Timothy* against evils
Present, where he exhorts to constan-
cy in

O

The

The Gosp el delivered to him, *chap. 1.*
 Under the Crosse the confort of the
 Gosp el, *chap. 2.*
 To come, where he shewes
 The { Disease, *chap. 3.*
 { Medicine, *chap. 4.*

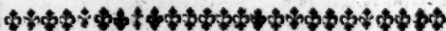


A P O E M E

*Containing the κεφάλαια, or Contents
 of the several Chapters in the
 second Epistle of St. Paul to
 TIMOTHY.*

*An. Mundi
 & Christi
 M. 4015
 ch. 68.*

- 1 **P**AUL loves him, and reports well of his faith,
 Of *Onesiphorus* house, much good he saith.
- 2 Bids *Timothy* to suffer and stand fast,
 Fixe upon Gods foundation, that will last,
 And shew himself with divine vertues grac't.
- 3 Bad times are coming, fraughted with truth's foes,
Jannes and *Jambres*-like, again st all those
Paul sets himself, and Scriptures them t' oppose.
- 4 *Tim.* must preach more, the lesse the world will hear,
Paul tells him that his death is very near,
 And that he shall be crown'd for fighting here.



A short Analysis of the Epistle
 of St. *Paul* to

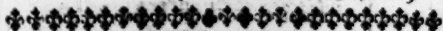
Titus,

SAINT *Paul* informes *Titus* here concern-
 ing
 Discipline, whom To

To { Elect,
 { Discard, chap. 1.
 Doctrine, particular and general.

Particular in { Ages,
 { Persons, chap. 2.
 respect of

General, what { He should teach.
 { He should avoid, ch. 3.

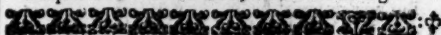


A P O E M E

*Containing the κεφάλαια, or Contents
 of the several Chapters in the Epistle
 of St. Paul to*

TITUS.

- 1 *Titus* must ordain elders every where,
 Thus qualifi'd, to th' pure all things are clear,
 But soule to the impure, void of Gods fear.
- 2 *Titus* taught how to teach men, women, all,
 The grace of Christ for holinesse doth call.
- 3 *Titus* must teach t' obey men in high place,
 Stiffe Hereticks he's charged to disgrace,
 Requir'd to come to *Paul*, who ends with grace.



A short Analysis of the Epistle
 of St. Paul to

Philemon,

Who intreats, viz. St. Paul.
 See here Whom, *Philemon*.

*Ar. Mundi
 & Christi*

For whom, *Onesimus*.

For what, to receive him again.

By what arguments.

Mutual love, *ver. 9.*

Paul's agednesse and imprisonment.

Onesimus his regeneration in *Paul's* bonds, *ver. 10.*

Hope of his better service for the future, to them both, *ver. 11.*

As } The perpetual benefit of his failing, for the time, *ver. 15.*

His Partnership in Religion and Christianity, *ver. 17.*

Satisfaction for his trespasses made to *Philemon* by *St. Paul*, *ver. 18.*

Philemons readinesse to overdo, *ver. 21.*



To *Philemon*.

Paul wees *Philemon* here to entertain
Onesimus his servant erewhile vaine,
But now returned by the Spirit again.

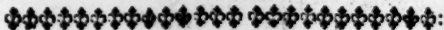


A short Analysis of the Epistle of
St. Paul to the

Hebrews.

THis Epistle to the *Hebrews* treats of
Christ himself. His

Person in } Divine, *ch. 1.* }
 respect of } Humane, *ch. 2.* } nature.
 His }
 Office, } Prophetical, *ch. 3. & 4.*
 } Sacerdotal, which is pre-
 } ferr'd to the Levitical, in
 } respect of
 The order of *Melchizedech*, which he
 Propounds, *ch. 5.*
 Expounds, *ch. 6. and 7.*
 The object, about which, &c. as it is
 set forth
 Gen'rally, *ch. 8.*
 Specially, and by parts, *ch. 9.*
 The effect compared with the defects
 of the older Priests, *ch. 10.*
 Christians duties, as
 Faith, *chap. 11.*
 Hope, *chap. 12.*
 Charity, *chap. 13.*



A P O E M E

Containing the κεφάλαια, or Contents
 of the several Chapters in the Epistle
 of St. Paul to the
 HEBREWES.

- 1 G O d after sundry wayes of speaking, last
 Spake by his Son, who th' Angels far surpass.
- 2 Him we must heare, for he was made as we,
 A man, in franchise *Adams* Progeny.
- 3 Preferr'd to *Moses* too, to imply this,
 He's more to be believ'd then *Moses* is.

An. Mundi
& Christi.

- 4 By faith his rest we enter, for his Word,
It pierces th' heart like to a two-edg'd sword,
He doth us entrance to Gods throne afford.
5 *Melchizedech*, *Salems* great Priest of old,
The Priesthood of our Saviour erst foretold.
6 Th' Hebrewes are bid proceed in the good way,
To make hope strong God swears, as well as say.
7 *Melchizedech* *Aaron* the Priest outvi'd,
Christ with the greater Priesthood's dignifi'd.
8 Christs endlesse Priesthood *Levi's* doth expel
Th' eternal soe the legal doth excel.
9 The blood and sacrifice of Christ surpasse,
All th' bloody rites and off'rings when th' law was.
10 Those were but weak, that is of Sovereign might:
Believe, and 't will advance to heavenly light.
11 What faith is, 'tis the thing that pleases God:
This way the fathers before us have trod.
12 Faith, patience, godlinesse, are press'd all three:
Th' Old Testament the New doth quite outvie.
13 Here's precept upon precept, to be chaste,
To obey, love strangers, he concludes at last.



A short Analysis of the
Epistle of St.

James,

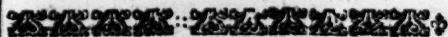
Saint *James* in this Epistle teaches how
they should carry themselves towards

God in tentations { External,
Internal, chap. 1.

Men; where he shewes what they should
Follow,

In

In { Actions, in re- } Rich,
 { Spect of } Poor, chap. 2.
 { Speech and words } Publick,
 { Private, chap. 3.
 Flee and avoid, and that either Uni-
 versally, or Specially.
 Universally, all without exception, ch. 4.
 Specially, as { Rich men.
 { Poormen in } Affliction,
 { Sicknes, ch. 5.



A P O E M E

Containing the κεφάλαια, or Contents
 of the several Chapters in the
 Epistle of Saint
 JAMES.

- 1 R Ejoyce in trouble, pray in faith, and know
 Lust tempts, not God, the lawes command-
 ments do.
- 2 Prosopolepsy's bad, one fault doth tread
 The whole law down, faith without works is dead.
- 3 Bridle the tongue, the fiercest of all things, (sings.
 Saith James, and then to Wild omes difference
- 4 Intemperance, Detraction, Coverise,
 Presumption, who's indu'd with Gods grace, flies.
- 5 Rust, Wages, Cry, like patient Job, forbear,
 Confesse your faults, by no meanes do not swear.

An. Mundi
 & Christi.

A short Analysis of the first
Epistle of Saint

Peter.

Saint *Peter* in this Epistle doth exhort
Generally, to
Live well, from the benefits and fa-
vours of

God, { Conferred,
 { To be conferred, *chap. 1.*

Converse holily
Superiours, *chap. 2.*

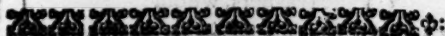
With { Equals, { Friends, as { Wives,
 { Enemies, *ch. 3.* { Husbands,

Suffer persecution, which is here
spoken of

As { Imminent,
 { Present, *ch. 4.*

Specially, where he exhorts

The { Elder,
 { Younger, *ch. 5.*



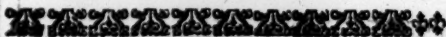
A POEME

*Containing the κεφαλαια, or Contents
of the several Chapters in the first
Epistle of Saint*

PETER.

- 1 **H**E thanks for grace, and divine preservation,
Shewes, blood not gold doth compass our
salvation.
- 2 Forbids all bitterneſſe and fleſhly luſt,
Submit to higher powers each Chriſtian muſt.
- 3 Huſbands and wives are leſſon'd, taught to bear
Afflictions, *Noah's* flood is mention'd here,
A type of baptiſme, which our ſpots doth clear.
- 4 Sin not, and one another entertain,
To ſuffer for Chriſts cauſe is joy and gain.
- 5 Elders muſt feed, the younger muſt obey,
Watch and be ſober, drive the devil away.

*An Mundi
& Chriſti.*



A ſhort Analyſis of the ſe-
cond Epiſtle of St.

Peter.

Saint Peter admoniſhes in this Epiſtle
what the believing Jews ſhall
Do, that is, perſevere in the doctrine
received, *chap. 1.*
Avoid, and flee

Viz.

{ False teachers, whom
 He { Foretels,
 Viz. { Describes, *ch. 2.*
 { Scoffers, which deny the second
 coming of Christ, *ch. 3.*



A P O E M E

Containing the κεφάλαια, or Contents
 of the second Epistle of Saint

PETER.

*Ad. Mundi
 & Christi*

- 1 Peter says, make your calling very sure,
And constant in the faith to th' end endure.
- 2 Beware false prophets, whom God will confound,
Like th' old world, and like *Sodom* they are found,
Like swine and dogs, who in their sins turn round.
- 3 Christ sure will come to judge, the heavens shall
The world dissolve, *ergo* to God return. (burn,



A short Analysis of the first
 Epistle of St.

John,

T His Epistle of St. *John* is partly Horta-
 tory, and partly Didascalical or
 Doctrinal.

Hortatory

To

To { Faith in Christ, from } Communion,
 whence is } Remission of
 sins, *ch. 1.*
 Charity, whereof we have
 Matter, what is to be beloved,
 and what not, *ch. 2.*
 The { Divine, } Charity.
 { Forme of } Humane, }
ch. 3.
 Didascalical or Doctrinal, concerning
 The { Avoiding of seduction, whereunto
 love is opposed, *ch. 4.*
 { Embracing of } Faith,
 { Charity, *ch. 5.*

A P O E M E

Containing the κεφάλαια, or Contents
 of the several Chapters of the first
 Epistle of St.
 JOHN.

- 1 The Lord is light; to that light all comply,
Who sayes he sins not, tells a shamelesse lie.
- 2 Christ is our Advocate, him we must love,
And not the world, John Antichrist doth prove
By his effects, th'world towards its end doth move.
- 3 Gods love our Sonship plainly doth descry,
Therefore sin not, be pure, love mutually.
- 4 Believe not ev'ry Spirit hand ore head,
But try the Spirits, where love's perfected,
There slavish feare is quite extinguished,

*An. Mundi
 & Christi.*

An. Mundi
& Christi.

3 Three witnesses in earth, in heaven three,
Yet three are one, he lives eternally
That hath the Son, for's brother he must pray,
Except he sin to death, then *John* sayes, Nay.

II. JOHN

ST. *John* instructs a Lady how to be
Constant till death, and Pseudopostles flee.

III. JOHN.

C Ommends his good Host *Gaius*, doth cry down
Diotrephes, *Demetrius* renown.

A short Analysis of the
Epistle of Saint

Jude.

SAINT *Jude* in this Epistle, doth partly
Confirm the godly against false teach-
ers, whom he describes by

Reprobation from Eternity,

ver. 4.

Personal viciousnesse, ver. 4.

in respect whereof he com-
pares them with

Their

<

Unbelieving Egyptians,

ver. 5.

The Apostate Angels, v. 6.

Sodom and Gomorrah,

ver. 7.

Dam-

Damnable doctrines

Condemning Magistracy,
which they do more speak
evil of and raile against,
then *Michae*: the Arch-an-
gel durst do against the de-
vil, *ver. 8. 9.*

Speaking evil of things for
their mysteriousnesse and
profundity, *ver. 10.*

Conformity to *Cain*, *Balaam*,
and *Cora*, *ver. 11.*

Scandalousnesse and offensive-
nesse to the Church of God,
ver. 12, 13.

Foretels their destruction by the Autho-
rity of *Enochs* Prophecy, *ver. 14.* Se-
conded with another description of
these men, *ver. 16.*

Exhorts them,

Remember the many Predictions
concerning these men, *ver. 17.*

To

Prayer and mutual edification and
confirmation, *ver. 20, 21, 22.*

Caution and Circumspection against
all uncleannesse, *ver. 23.*

Commends them in Conclusion to the grace
and preservation of God, *v. 24, 25.*

The Epistle of St. 7 U D E.

Jude doth foretel false teachers, and their fall,
And of their fall and teaching forewarnes all.

A

A short Analysis of the Apocalypse of St.

John:

THIS book contains in it two parts, *viz.*

1. An *Exordium*, *ch. 1.*
2. A Treatise of things present, *ch. 2. and 3. and to come*

In this world, where we have an history
Common to the whole world, as concerning the

Causes of things done, and of the whole
Revelation, *chap. 4. and 5.*

Effects done therein, whereof read

- The { Presignation, *ch. 6.*
Caution, *ch. 7.*
Execution, *ch. 8. and 9.*

Proper to the Church where we have a
Transition, shewing who reveales, and to
whom, *ch. 10.*

Description of the Church

Militant, and that both Briefly, *ch. 11.*

Largely, where we have its

1. Rise, from the first year of Christ to the 62. year, *ch. 12.*
2. Progress to the time of *Boniface*, *ch. 13.*
3. The Preparation of { The Lamb, *ch. 14.*
His retinue, *ch. 15.*
4. His

4. His execution of the Churches enemies, *ch. 18.*

Triumphant and overcoming

Babylon, ch. 17. ch. 18.

Both beasts, *ch. 19.*

The Dragon, *ch. 20.*

After this world, *ch. 21. and ch. 22.*

A POEME

Containing the κεφάλαια, or Contents
of the several Chapters in the Revel-
lation of Saint
JOHN.

- 1 Churches or Candlesticks, in number seven
John writes to, shewes how Christ appears
from heaven.
- 2 To th' Angels of foure Churches here he writes,
Their vertues or their vices he recites.
- 3 *Sardis* is blam'd, but *Philadelphia's* prais'd,
The shame of luke-warme *Laodicea's* blam'd.
- 4 *John* sees Gods throne, and foure and twenty plac'd
About it, all with golden Crowns are grac'd.
- 5 The seven seal'd book could not be open'd, till
The dead live-lamb, did it with his great skill.
- 6 What followed th' opening of each Seal, here see
What horses, judgements and extremity.
- 7 The Saints are seal'd, ere the foure Angels smite,
They praise the Lord, for ever cloth'd in white.
- 8 Incense, and prayers here to God ascend, (tend.
Foure Angels blow, their blasts strange things portend.)
- 9 A fifth blowes down a starre to hell from heaven,
Who locusts sends on earth, the sixth o' th' seven
Blew, and foure Angels loof'd beyond the flood
Ephraim, who did fiercely shed mens blood.

*An. Mundi
& Christi.
M. 4061
ut alii.
M. 4043
ch. 96.
M. 4162
ch. 215.*

*An. Mundi
& Christi.*

M. 4462

ch. 314.

M. 5322

ch. 1272.

M. 4162

ch. 215.

M. 4552

M. 4662

M. 5092

ch. 113.

M. 4362

M. 5162

ch. 112

- 10 The seventh blast all concludes, *John* hath com
To eate the book tane from an Angels hand. (mand
11 How farre the temple's measur'd, Come and see,
And how two Witnesse do prophesie,
How they forbid the raine, and how they die,
And how they live again eternally,
And now the seventh Angel blowes his blast,
And see what followe's, when that trumpet's past.
12 A woman travels, cloth'd with Sun and Moon,
And on her head wearing a starry Crown,
The Dragon gaping t'eat her childe's thrown down,
Yet still pursues the woman, with a flood,
Which th'earth drinks up, to do the woman good.
13 A Sea-beast rises, and an Earth-beast next,
Both Antichrists, by whom the Church is vext.
14 The Lamb and's flock do on Mount *Zion* stand,
An Angel sings, great *Babel*'s fall's at hand,
An Angel reaps th' earths vintage, by command.
15 Seven Angels with seven Vial seven plagues bring,
But they that triumph ore the beast do sing,
16 Th' Angels poure out their Vialss they that read
The plagues that follow cannot chuse but dread.
17 The Scarlet-whore holding a Cup of gold,
Sits on the beast, her judgement is foretold.
18 Gods people must flee from her, for her fall
Will be so fearful, 'twill astonish all.
19 God's prais'd for venging his upon the Whore,
The Lamb is marri'd, th' Angel to adore
Himself forbids, the foules are called in,
To feed upon the men that di'd in sin.
20 Satan is bound a thousand yeares, anon
When loof'd, he's wit' his *Gog* and *Magog* gone
Against Gods City, till all time be done.
21 New Heaven and Earth, and new *Jerusalem*,
There needs no Sun, Gods glory lightens them.
22 The waters, and the tree of life are sweet,
Christ will come quickly and give guerdons meet
For all, who either adde, or take away,
From this book, shall buy't dear, at the last day.

Triu-Uni Deo Gloria.